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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXIII.

(*Continued from p.* 340.)

In so common a book as Cruden's Concordance, under the word *prophet*, you may find an account of the order and times in which the prophets of the Old Testament appeared, and of the standing, as to authority, which they had among the Jews. On these topicks, therefore, I shall not dwell. It may be proper, however, to remark, that there was a variety of ways, in which prophetick communications were made to prophets, in every age. Sometimes it was by supernatural appearances, either of angels, as in the case of Abraham, Lot and Manoah; or of other accompanying miracles, as in the case of Elijah and others. Sometimes by an audible voice, as in the case of Moses at Mount Sinai, and of Samuel and Elijah, in other circumstances. Sometimes by extraordinary visions, as in the cases of Ezekiel, and the Apostle John: Sometimes by dreams, as in the case of Daniel and others. And most frequently of all, by inward illumination and impulses.

No one will question that it is competent to the Deity, both to communicate his mind and will to his intelligent creatures, and to make them perfectly assured of the fact—so assured as to be under no danger and no possibility of deception—And all this was actually done in the case of all the ancient prophets. In whatever manner they obtained it, they had, it is manifest, certain knowledge that what they delivered, was a message from God.

The testimony to be given to *others* that an individual spake under divine direction consisted, either in working a miracle, or else in such a weight of previous unexceptionable character, or of publick, prophetick office—for which numbers were educated in schools established for the purpose—as to leave no reasonable doubt that the message was indeed from God.

It may be proper to observe further, that almost the whole of the Patriarchal and Mosaick dispensations were, in a sense, prophetick. My meaning is, that the persons, the types, symbols, and sacrifices of those dispensations, *foreshowed* the Saviour, and his character and work, —That *they*, as well as prophecy, were calculated and intended not only to give assurance of the advent of Christ, but also to teach what he was to do, and to effect.

At length Christ himself, the great prophet of his church appeared in the world; and spake as never man spake. Yet he recorded nothing with his own hand. The only authentick information we have that he ever wrote, was in the instance in

which "he stooped down and wrote with his finger on the ground." But the faithful record of many of his discourses and doctrines, as well as of his publick acts and miracles, is given us by the four evangelists, under the guidance of the Spirit of infallible truth.

After the death of Christ, Luke, who wrote the gospel which bears his name, penned also the *Acts of the Apostles*, containing a short history of the establishment of the primitive church. And several of the apostles, among the chief of whom was the great apostle of the Gentiles, St. Paul, gave a far more full and extensive exposition and detail of the Christian doctrines and principles, than it was proper to give during the life of our Redeemer. Some have been disposed to consider the writings of the evangelists, as of higher authority than those of the authors of the epistles. But there is no ground whatever for this distinction: all are of equal authority, for all were equally given by a plenary inspiration.

Last of all, we have "The Revelation" made to St. John; in which a prophetick view is exhibited of the state of the church, to the very end of time. At the close of this book an intimation is given, accompanied with an awful sanction, that the canon of Scripture is complete—from which nothing is to be subtracted, and to which nothing is to be added. All subsequent pretensions to prophecy, therefore, are false and vain. Christ, as the great prophet of his church has, in that sacred book, THE BIBLE, revealed *all* that is necessary to salvation, and will never make an addition. And remember, my young friends that, as it all came *from* him, so it all points *to* him. "The testimony of Jesus is the spirit of prophecy"—HE is the centre of all, and to lead us savingly to the knowledge and enjoyment of him, is the design of all.—But, in order to this, be careful to remember that you must be taught *inwardly by the Spirit of Christ*, as well as outwardly by his word. You perceive that *this* the catechism distinctly *affirms and inculcates.* It affirms that Christ, as the great prophet of his church, not only reveals his *word* for salvation, but that he also reveals it to us, by his *Spirit*—The meaning is, not that he gives us personally any new revelation, but that he reveals to our *hearts* effectually, the spiritual import of the revelation contained in the Bible. To look, therefore, on the one hand, for any new revelation, is rank enthusiasm, or presumption. And to expect, on the other, that the revelation given will save our souls, till it is effectually set home by the Spirit who endited it, is destructive self-sufficiency and delusion.

The Holy Spirit, by whose inspiration the sacred Scriptures were penned, opens the eyes of the human understanding, to perceive the moral glory, beauty and excellence of divine truth, beyond any attainment ever made by mere learning or study, without this heavenly aid. The same Almighty agent, also, gives divine truth, when thus perceived, a *transforming* influence on the heart—agreeably to our Saviour's intercessory prayer, "Sanctify them through thy truth, thy word is truth." "The entrance of thy words," says the Psalmist, "giveth light; it giveth understanding to the simple." Under the influence of the Holy Spirit, inwardly revealing the truths of sacred Scripture to the minds of men, the gospel method of salvation is seen to be so suitable, so excellent, so complete—so worthy of God and so desirable to the sinner—that language can scarcely express the perceptions which are then entertained; and the heart, at the same time, is most powerfully, but most sweetly, persuaded, inclined and enabled to fall in with, and embrace the offered grace of the gospel. At different times, the various parts and passages of scripture, are thus presented to the view of the mind; and with such evidence, force, and fitness to the wants of the believer, that the most happy practical effects are produced.

Practical Christians, indeed, are those only who are acquainted with these blessed effects of revealed truth—effects which, after all, afford the fullest and most gratifying and satisfying conviction, that the source whence they are derived must be divine—that the Scriptures are given by the inspiration of God. On the whole, then, my dear youth, expect no new revelation, nor credit any pretences that such a revelation has been received; but earnestly and constantly look to God, to reveal savingly in your understandings and hearts, by the power of his Spirit, the revelation which he has caused to be recorded in the sacred volume.

In concluding what I have to offer on this topick, it may be proper just to mention, that in reading pious writers on the subject of experimental religion, you will probably sometimes meet with the record of *inward impressions*, urging them to duty. In all such cases, it must be understood that the duty to which they were urged, was one clearly warranted by the written word—Otherwise, the impression must be regarded as alogether fond and delusive. The divine Spirit may, and certainly does, incline and draw us to the practice of Scripture truth, but never to any thing which is contrary to that truth, or inconsistent with it.

In closing this lecture let me exhort you—

1. To meditate with lively gratitude to God, on his great goodness, in revealing to us his mind and will in "the lively oracles" of inspiration. Without these, all history shows, that mankind, however otherwise improved or enlightened, have uniformly been polytheists and idolaters. How thankfully then ought we to receive those blessed communications, which a gracious God has been pleased to make by his Son, through his own blessed Spirit—communications relative to his own nature and will, the manner in which we may worship him acceptably, the whole duty which he requires of us, the way of return to him through the intervention of a Redeemer, and the certainty of eternal happiness beyond the grave, to all who truly accept and rely on Christ as he is freely offered in the gospel. The world witnesses no combination of folly, ingratitude and impiety, equal to that which is manifested by those, who cast from them with contempt, the unspeakable gift of God—the volume of his revealed will. Be it yours, my dear youth, to act a wiser and better part. Reverence profoundly, study diligently and carefully, those "holy Scriptures which are able to make you wise unto salvation, through faith which is in Christ Jesus." In ordinary circumstances, let no day of your life pass, without reading a portion of these Scriptures, attentively and devoutly. Make them, in all cases, the man of your counsel, and endeavour to govern your conduct and your feelings by their sacred dictates.

2. Learn from what you have heard, to accompany the perusal of the Scriptures, with earnest prayer for the influences of that Holy Spirit, by whom they were indited; that the truths they contain may enter your understandings and your hearts with a saving efficacy. It is the want of this, believe it, which is the reason that some knowledge of the Bible—in many instances a very considerable *intellectual* knowledge—is entirely unproductive of the fruits of holiness—the great end for which God has revealed his will, and to attain which should be our main purpose in becoming familiar with it. Revealed truth, like other truth, may enlarge our intellectual stores, without having much, or any influence, on the moral powers of our minds—on the conscience and the affections. To produce this effect, there must be, if I may so express it, *a second revelation.* The Holy Spirit, agreeably to the distinct intimation of the Saviour himself, the great prophet of his church, must "take of the things which are his, and show them unto us—must bring home the truths

which relate to him, and to our eternal well being, with a light and a transforming energy, which shall render us "new creatures in Christ Jesus." Pray for this in the devout daily reading of your Bibles; for I verily believe that this practice was never long continued, without the most sensible benefit—never persisted in, without being ultimately productive of that "faith, the end of which is the salvation of the soul." Amen.

ON THE ATONEMENT.

No. VII.

Objections Answered.

My dear Friend,

That Jesus Christ actually bore the penalty of the law, was, I hope, clearly evinced in my last. Against this doctrine, however, several objections are urged by our brethren. But objections, how plausible soever they may seem, ought not to outweigh plain scriptural testimony to the contrary. If, therefore, we could not satisfactorily remove every difficulty, still the truth should be believed. It is the duty of Christians to receive with implicit faith whatever they find revealed in holy scripture.

Granted, the pupils of the new school will reply; we admit the paramount authority of inspiration; but we deny the truth for which you contend, to be a part of Divine revelation. To us, however, the texts adduced seem clear and decisive; and nothing that they can offer is sufficient to change our mind.

1. The first objection I shall notice, is urged against the interpretation we give to a particular text. When Paul says, (Gal. viii. 13.) "Christ hath redeemed us from the *curse* of the law, being *made a* CURSE *for us:* for it is written, Cursed is every one that hangeth on a tree;" we think he does, in plain words, teach that Christ bore the *curse* or *penalty* of the divine law. But our brethren think otherwise; and one of them says, "It is, in no shape, asserted here, that Christ suffered the penalty of the law. The apostle tells us in what sense he "was made a curse for us." "Cursed is every one that hangeth on a tree." Believers are saved from the curse or penalty of the law by the consideration, that Christ "was made a curse" for them in another and a very different sense. He was "made a curse" inasmuch as he suffered, in order to open the door of hope to man, by the pains and ignominy of crucifixion. He hung upon a tree. He died as a malefactor. He died as one accursed. If this text prove that Christ suffered the penalty of the law, it does, at the same time, and by principles of legitimate exposition, prove, that the penalty of the law was crucifixion, or hanging on a tree. But the penalty of the law was eternal damnation threatened against the transgressor alone, and liable to be executed upon him, and upon no one else."* My answer to this objection will appear in the following observations.

First: To assert, as this writer does, that the penalty of the law can be executed on none but the transgressor himself, is certainly no legitimate proof in controversy with Christians who think differently, and assert the contrary to be true. We do not rest our cause on mere assertion; already, it is believed, clear scriptural testimony has been adduced in support of the fact, that Christ suffered the penalty of the law; and to us the text under discussion affords such unequivocal evidence of it, that we are ready to wonder how he could, in the face of the apostle's declaration, indulge himself in the liberty of making so round and unqualified an assertion.

Secondly: The fact that Christ died a painful and an ignominious

* Beman, p. 45, 46.

death, and that he submitted to such a death for the sins of his people, is no subject of dispute. Our brethren admit it as cordially as we. It is admitted in the quotation above. The point of difference is the *character* of his sufferings. We say that they were an infliction of the *curse* or *penalty* of the law denounced against sin; this they deny. But death, it has been shown in the preceding letter, is the *wages* of sin, the *curse* or *penalty* of the law; and consequently as Christ underwent death for the sins of men, he endured the penalty of the law due to them.

Thirdly: The quotation by the apostle of a passage in the Old Testament, was not adduced to prove that our Redeemer was *crucified.* This fact had been fully recorded by the pen of more than one evangelist. It was perfectly well known to the Galatians. Any quotation from the Old Testament in proof of a fact so abundantly attested in the evangelical narrative, would have been entirely superfluous. Yet Mr. B. seems to think this to have been one reason of the quotation. "He hung upon a tree."

Fourthly: Nor was the quotation made to prove that Christ died as a *malefactor.* "He died," says Mr. B. "as a malefactor." This fact was fully known to all who were acquainted with the fact of his crucifixion, and the account given of it by the inspired historians and teachers.

Finally: The quotation was brought forward to prove the *character* of the Redeemer's sufferings. It was not crucifixion only that he endured. He had suffered through life from various causes and in various ways. He had endured in Gethsemane unutterable mental agonies. His soul had been sorrowful even unto death. And on the cross the anguish he felt from the hidings of his Father's face, was unspeakably more severe than the bodily pains he underwent. "It pleased the Lord to *bruise* him." The sword of Jehovah awoke against the Shepherd. His *soul* was made an offering for sin. Whence all these sufferings of the Son of God? What were they? They were, we say, the infliction of the *penalty* of the law: and this, in our apprehension, the apostle declares very plainly, by telling us Christ was "made a *curse* for us." In proof or illustration of this fact, to teach us the *true character* of his sufferings, to mark distinctly the relation they bore to sin, he adduces the quotation, "Cursed is every one that hangeth on a tree." It is found on record in Deut. xxi. 22, 23.

But why was it thus written? Was it designed to express the indignation of Jehovah against the crimes of all who were thus put to death? But why, it may be asked, was this written against all who suffered capitally by *hanging*, and not against others who suffered by *decapitation* and by *stoning*, modes of punishment used by the Jews in relation to crimes of the deepest die? There was a peculiar reason for this record; and Scott, in his comment on this place, has assigned it: "In the current opinion," says this able writer, "they who were thus suspended were deemed accursed of God: but the Holy Spirit doubtless dictated this expression in reference to Him, who was made a curse for us." By the providence of God it was so ordered that our Redeemer died that particular kind of death, which, in typical reference to his death, had long before been declared to be *accursed;* and thus he appeared *visibly* and *outwardly*, as in fact he was *really*, dying under the curse of God, or penalty of the law. Such is the apostle's meaning; and this the design of his quotation.

The quotation establishes the fact, that the immaculate Saviour was *accursed of God*, But none can be accursed by the righteous Jehovah, but those whom it is right and just to curse. Nor can any be de-

clared by him to be accursed except those against whom his *law* denounces a curse; because he has no curse to inflict but what his law denounces. It follows, then, that, as the spotless Redeemer was accursed, he must have been under the curse of the law; but as he could not be under it in consequence of any *personal* transgression, it remains that, as we have already shown, he was under it by his becoming the voluntary substitute of sinners, and engaging to bear the punishment due to them.

"I wonder," says the celebrated Beza, quoted by Scott on this text, "that Jerome and Erasmus should labour and seek for I know not what figure of speech, to show that Christ was not called accursed. Truly in this is placed all our hope: in this the infinite love of God is manifested; in this is placed our salvation, that our God, properly and without any figure, poured out *all his wrath* on his own Son;—caused him to be accursed, that he might receive us into his favour. Finally, without any figure, Christ was made a curse for us, in such a manner that unless he had been truly God, he must have remained under the curse for ever, from which, for our sakes, he emerged. For, indeed, if the obedience be figurative and imaginary, so must our hope of glory be."

2. The New School urge, as a second objection, against the doctrine of Christ enduring the penalty of the law, the impossibility of the fact. "It is," says one, "for ever *impossible in the very nature of things*, that Christ should become liable to suffer the punishment which the law has denounced against the transgressor,—against him alone. The law has no penal demands against Christ—and such demands it can never establish. "The soul that sinneth, IT shall die," is the threatening of the law."* An objection, in *appearance*, formidable indeed! for if it were in the very nature of things impossible for Christ to suffer the punishment due to sinners, then it would be a hopeless task to endeavour to establish it as a fact that he did bear that punishment. But, I think, notwithstanding this bold assertion, the passages that have been cited plainly teach us that, in the judgment of inspired writers, Christ actually did bear the penalty of the law. Let us examine the proofs by which this confident assertion is supported.

The first is, that the penalty of the law is denounced against the *transgressor alone;* meaning that it can be executed on him alone, and not on Christ. But this is merely offering one *assertion* to confirm another.

The second proof is another bare assertion, that "the law has no penal demands against Christ,—and such demands it can never establish." Neither of these assertions contains any evidence.

But the third, being a quotation from scripture, seems to present some proof: "The soul that sinneth IT shall die." But how does this prove that Christ could not endure the penalty of the law for his people? The text is recorded in Ezekiel, ch. xviii. v. 4. Examine it, and you will find its meaning to be simply this: That in the next world the son shall not die or be punished in place of his guilty parent; nor shall the parent die or be punished in place of his guilty son: but every one shall bear the punishment of his own sins. The Jews had impiously impeached the conduct of Jehovah in his treatment of them; and he was pleased to vindicate himself by making this statement in regard to the principles of his administration. But what has this to do with the case of our Saviour? It does not declare that the soul of Christ should not die; for his soul *did die* in agony and pain. Nor does it say the curse of the law could not be inflicted on him as the substitute of

* Beman, p. 34.

sinners; for an inspired apostle has told us the curse was inflicted on him. Nor does it say the law had no penal demands against him; for he "was," as Paul teaches, "made under the law;" and consequently, as has been shown, under its penal demands. To attempt to put upon this text either of these meanings, is only attempting to set one part of scripture against another. Were we to detach it from the context, and separate it from its connexion with other portions of the Bible, and give it the signification, which the words in which it is expressed would, in their full and unqualified meaning, demand, we should shut up our fallen race in hopeless despair; for then it would declare, that *every* soul that sinneth shall die eternally. But this cannot be its import; because we know, that thousands and millions are saved through Christ, and will never be subject to eternal death. Nor can the meaning attempted to be imposed upon this text in the above quotation, be its real meaning; because it would militate against plain scriptural testimonies to the contrary.

Reasoning similar to that of the author I have referred to, has been put upon the threatening denounced against Adam, to prove that the penalty of the law could not be executed on the Redeemer. "Thou," *Adam*, "shalt die." The force of the argument lies in this: the commination was addressed to the first man; and therefore it can have no relation to another individual, much less could it be executed on the spotless Redeemer. But the inference is wholly incorrect. How many passages does the Bible contain, which have respect to others than the particular individual or individuals to whom they they were addressed? All the apostolical epistles were thus addressed, yet who does not know that they were designed for the whole church? Who does not know that promises, and threatenings, and precepts that were addressed to primitive Christians, had respect to Christians in every subsequent age? Who does not know that many promises given to the apostles, in private conversations of our Lord with them, belong to all his future disciples? The sentence denounced against the *woman*, in Gen. 3. 16, was spoken to Eve; and yet it has been executed on all her female posterity: and the sentence denounced against Adam, in the 17—19 verses, has been inflicted on all his offspring. Indeed almost every thing spoken to our first parents had a reference to their descendants; and as they are born in a state of *mortality*, and many die before they are capable of personal transgression; it is manifest, from incontrovertible facts, that the commination addressed to Adam had respect to his posterity; because it has, in every age, been uniformly executed on them. And as our blessed Lord submitted to the state of death, so it is, as already shown, apparent, that he endured the *penalty* of a violated law.

3. It is objected that Christ did not suffer *spiritual death*.

That the sacred scriptures represent mankind as being by nature "dead in trespasses and sins," will hardly be denied. It is true that sinners love their depravity; but this is no reason why it should be considered as absurd to suppose that *being delivered up to the dominion of sin*, was comprehended in the sentence of death denounced against a violation of the divine law; because to innocent man, delighting in holiness and in communion with God, it presented a terrible idea, an object of the greatest dread. That God does punish one sin by giving up the offender to another, is clearly taught in the volume of inspiration. Speaking of the stupid idolatry of the ancient heathen, the apostle says, "for *this cause* God *gave them up* unto vile

affections."—"And even as they did not like to retain God in their knowledge, God *gave them over* to a reprobate mind, to do the things which are not convenient." We, therefore, believe that spiritual death, which ensued upon the withdrawing of the Holy Spirit from the soul of man in consequence of his sin, was included in the original commination of a righteous God against disobedience.

The Saviour was perfectly free from sin. Had the slightest stain of moral pollution marred his obedience, it would have destroyed its saving influence, and indeed made him as helpless as any of our fallen race. In bearing the penalty of the law, it was not necessary that the curse should, in all its *circumstances*, operate on him as on original transgressors. It was sufficient for him to endure what was essential to the curse, and what the law demanded from him as the *surety* of sinful men. Now, this consisted in shame, disgrace, pain, anguish, and misery in the whole of his human nature, in soul and in body. Punishment may, in circumstances, be very different in different persons. Capital offences are, by human law, punished in various ways; and sometimes one mode of inflicting death is commuted for another. The same diversity of circumstances is seen in the application of punishment under the Divine government. All impenitent sinners are subjected to the same curse of a violated law. Yet how different the sorrows, the pains, the afflictions of life in different men! How differently is natural death inflicted! On one by a sudden stroke of lightning; on another by a lingering disease! This man perishes in the ocean; that man is consumed in the flames of his dwelling. One dies through sheer pain; another gently expires. But in all these cases, thus varying in circumstances, the sentence of the Divine law is inflicted. And for any thing we know to the contrary, the same diversity in regard to punishment may exist in the next world. The *essence* of the curse the Redeemer unquestionably did endure. He suffered in *soul* and in *body*. He was exposed to shame, disgrace, and ignominy. He endured unnumbered sorrows and miseries. He was deprived of the light of his Father's countenance, so that he had to complain of being forsaken of him. His soul was exceedingly sorrowful, *even unto death*. And he actually underwent a separation of his soul from his body, and remained for some time in the state of the dead. "Thou shalt *die*," said the law; and the Saviour, the surety of sinners, *did die*, in the very way the law required.

4. It is objected against our doctrine that the Redeemer did not endure *eternal death*.

In the eternity of future punishment all sound theologians agree. They know that sin deserves everlasting torments, and that a righteous God has threatened to inflict them on all impenitent transgressors.

But why is the punishment of sin eternal? Because a *mere creature*, being incapable of sustaining it in any given period, it must be prolonged through everlasting ages. But the divine Redeemer was able to support his human nature under any degree of pain and misery that the curse due to the sins of his people required to be inflicted on him; and the *infinite dignity* of his person imparted to his temporary sufferings a value that made them a *fair and full equivalent* for the everlasting sufferings of all who shall be finally saved. By this mode of inflicting the penalty, the justice of God was better satisfied, the honour of his law more effectually maintained, and the universe more impressively warned against the evil of disobedience, than could have been done by the infliction of it on our whole race.

So that, in the vicarious death of Jesus Christ, as the substitute of his people, all the ends of punishment were completely and gloriously answered. No duration of suffering in a guilty creature can ever satisfy Divine justice; it must run parallel with his immortal existence: but the sufferings, endured by the immaculate and divine Saviour, in the short term of his earthly life, so entirely exhausted the curse, that law and justice did not, and could not, demand a single pain, a solitary tear, or one groan more, to render his awful sacrifice of himself complete. The eternity of punishment is to be considered rather as a *circumstance* growing out of a case, than as belonging to its *essence.* It depends on the nature of the subject. In a *mere creature* it must be eternal; but not in a *Divine substitute.* To have prolonged the sufferings of Christ beyond the period in which he endured them, would have been unjust.

Finally:

To our views of the atonement, it is objected, that the Redeemer could not, although a divine person, endure the amount of suffering required from him. "If," says a writer frequently quoted, "*one* soul were to be saved by the atonement, Christ must sustain an amount of suffering equal to that involved in the eternal condemnation of that one soul; and if a *thousand* were to be saved, Christ must suffer a thousand times that amount, and in the same proportion for any number who are to be rescued from perdition and exalted to glory."—"Now, as a single sin deserved eternal misery, which certainly implies infinite suffering, we cannot see how every sin of all the redeemed could have been expiated in a few short hours, by the agonies of the human nature of Christ, though this nature was united to the Godhead. We say that Christ himself could not have made an adequate atonement—if this atonement implied, that he must endure sufferings equal to the eternal damnation of all those who will finally be saved."* Hence this writer concludes that the penalty of the law was not endured by the great Redeemer.

In reply to this objection, I remark that the author is mistaken in attributing the expiation of sin solely to the sufferings endured by the Redeemer "in a few short hours," at the close of life. We believe, as the scriptures teach us, that, as he did not feel a single pang on his own account, so all the sorrows and afflictions, persecution and distress, agonies and torments to which he submitted during his abode on earth, were inflicted on him on account of *our* sins, and constituted the atonement he made for us. How much he suffered it is impossible to tell. None but God can conceive the amount. But we, by no means, either teach, or believe, that he suffered *so much* for one, and *so much* for another; and that his agonies increased in their intensity just in proportion to the number that will finally be saved. We believe, and therefore teach, that he endured the *curse* or *penalty* of the law; precisely that amount of sufferings which Divine justice, considering the *infinite dignity* of his person, deemed requisite to make a full and complete satisfaction for the sins of his people. But it is erroneous to suppose that this amount of suffering was regulated exactly according to the number that shall be saved; so that, if the number had been less, his sufferings would have been diminished, or if greater, they would have been increased. The intrinsick merit of the atonement of Jesus Christ, is, as we have shown, in its own nature *infinite,* and sufficient for the salvation of any number of sinners of our race to whom it may be

* Beman, p. 78.

applied. Such was the nature of the *representative principle* on which Adam acted for us, that his first sin, by which the covenant was violated, has conveyed guilt and pollution to all his posterity, and would be equally destructive to all, if the number of his descendants were to be increased beyond that which the Divine decree has determined on. And from the nature of the *same representative principle*, it follows, that if all mankind were to become united to the Redeemer by faith, and the infinite merits of his atonement were to be applied to them, all would be saved.

Every reflecting mind will see, that the divine nature of Christ imparted to the sufferings and obedience of his human nature, to which it was *personally* united, an *infinite* value; and rendered him capable of enduring sufferings that were, in the eye of law and justice, a *full and perfect equivalent* "for the eternal damnation of all those who will be finally saved." A small piece of gold is in *value* equal to a much larger quantity of silver, and a still greater quantity of baser metal. A diamond will surpass in value silver or gold that would outweigh it a thousand times. The blood of a rational creature is worth more than the blood of dumb animals; and the blood of Christ is infinitely more precious than that of man. From sinful creatures justice demands eternal torments; but from the immaculate Son of God, while acting as the substitute of sinners, it could demand no more than he actually suffered while on earth, by which he exhausted the terrors of the curse. The Father filled the cup that he put into his hands with every bitter ingredient which the penalty of his law required. The human nature of Christ shrunk back for a moment from the deadly draught, and prayed that, if possible, it might pass from him; but knowing it must be taken, or man must perish, he drank the cup to its very dregs. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious* blood of Christ, as of a lamb without spot and without blemish." 1 Pet. i. 18, 19.

Thus I have endeavoured to answer the objections brought by our brethren against the views we entertain of the nature of the atonement. The attempt, I hope, has been a successful one.

Other points of contrast I reserve for subsequent letters. Should Providence permit, I may compare the two theories in reference to the *honour* they reflect on the *perfections* of God, on his *holy law*, and on the *work* of our Redeemer.

In the mean time, I remain,
Yours, affectionately.

HOW SHALL WE MAINTAIN BOTH TRUTH AND CHARITY?

(*Concluded from p.* 348.)

If then the differences between two or more religious denominations be rather nominal than real, if the conviction that such is the fact be so general and deep among the members of these denominations, that publick sentiment really calls for a union, and if by this union, strength, and not weakness, will be produced—in every such case, it is not only admitted but maintained that an amalgamation ought to take place. In all other cases, it is maintained that it ought not to be attempted—1. Because genuine Christian charity may be as fully and advantageously cultivated without it as with it. Nay, it is affirmed, as already intimated, that a part of this excellent Christian grace finds a scope for its exercise, which otherwise it would not have, in embracing with full fraternal affection those who, in certain shades

of opinion or sentiment, differ from ourselves. "Charity suffereth long and is kind"—I may *love* a man who entirely accords in sentiment with myself; but it is impossible that I should exercise toward him any *forbearance*—Between him and myself there is no room, no place, for this part of the grace of charity. But when a pious brother differs from me in some points which neither of us thinks essential, or of the first importance, but which, notwithstanding, neither the one nor the other can give up, without a surrender of what we severally believe to be truth—here is an opportunity to exercise that part of Christian charity which consists in forbearance: and if we so exercise it, that we love each other with as much cordiality as we should, did our opinions perfectly harmonize, our charity is of a purer kind, and a higher order, than if no difference of opinion existed. This, it is believed, is not impracticable; nor the putting of a case that never happens. Eminently pious individuals, of different religious denominations, have exercised this very charity toward each other, when neither class could conscientiously relinquish the communion to which they belonged, and join that of the other—That is, they could not admit that they had not a decided preference for the order of the church with which they were connected, over that of their Christian brethren; although, if permitted, they might occasionally, or in peculiar circumstances, join with the others in the sacramental supper, or in the common solemnities of publick worship, according to the rites of that church to which those others belonged.

Let this matter be considered in reference to missionary operations —The writer of this essay is a Presbyterian, and he certainly does not think that he can lay claim to any extraordinary measure of Christian charity. He nevertheless is conscious, that he most sincerely rejoices in the success of Christian missions, as they are conducted by the Church Missionary Society of Great Britain, by the London Missionary Society, by the Baptist and Methodist Missionary Societies, by the Moravians or Unitas Fratrum, and by the American Board of Commissioners for Foreign Missions, in our own country: when he prays for the success of missionary labours, he has all these missions in his view; and he would, to a certain extent, cheerfully contribute his mite of money and personal exertion to promote them—Why? Because he believes that the immortal souls of the heathen will be saved when the great truths of the gospel, as taught by any of these sects, are cordially embraced and reduced to practice; and because he views this as infinitely more important, than that men should become Presbyterians.—Now the writer considers these views and feelings, as exemplifying the small portion of Christian charity which he possesses, far more than if he could rejoice in the success of *no* missions unless they were *Presbyterian*—conducted by men of his own denomination, and forming converts to multiply adherents to that order of church government which he prefers. Yet, while the writer can, as he believes, make this statement with perfect truth, he is not prepared to identify himself with any of the churches which he has mentioned. He is not prepared to do so, because he could not do it without compromising truth—Not essential truth;—not truth of the greatest importance; but yet truth which, while he remains a Presbyterian in sentiment, he feels that he is bound to maintain.

Here is then, another reason, why churches that regard each other as essentially orthodox, ought not to amalgamate, but to retain their distinctive character—They are bound *as churches* to maintain *truth*, as well as charity. How charity may be preserved and ex-

ercised, even in its greatest purity, we have already seen. How truth, that is, what different churches *regard as truth*, can be *fully* maintained, without preserving their distinctive character, is by the present writer not seen—He believes it impracticable. Every denomination must be supposed to think that there is a foundation in truth, even the revealed truth of God, for those peculiarities in which its difference from others consists. If this is not believed, the difference certainly ought not to be kept up. As soon as a man becomes convinced that another church is nearer the gospel standard than that to which he belongs, he ought immediately to change his connexion, and to join that, the constitution of which he believes to be nearest to what the New Testament requires. But while an individual, or a denomination, honestly and sincerely believes that certain peculiarities, constituting a distinctive character, are warranted by scripture, they cannot be given up without a surrender of truth; and this cannot lawfully be done, although the truth in question is not believed to be essential, nor even of very great importance. The writer supposes it may be taken for an axiom in morals, that truth is never to be treated as if it were falsehood—not even truth of the least importance. Truth, in itself, is doubtless not affected by the reasonings or judgments of men—It is not made, or modified, by human opinion. Be that opinion what it may, truth remains the same. Still, it is clear that every man's opinion is the standard of truth to himself. He is responsible to his God, for the manner in which he formed that opinion; but while it exists it must guide and govern him. A man of knowledge and reflection, will be very sensible that human opinion, or the estimate of truth, is much influenced by education, by example, by habit, and by different degrees of information; and hence he may see that men of great integrity may, in some things, differ widely from himself—Here is the foundation of his charity. "It hopeth all things." It hopes that error may have been embraced without a forfeiture of integrity, and consequently that he who has embraced it may be a good man, his error notwithstanding. But with his own present views and convictions, *he* could not embrace that error, without forfeiting his integrity, violating his conscience, and ceasing to be a good man. He must therefore treat as error, what he regards as such.

The same is the case with denominations of Christians. They are bound to exhibit to the world the doctrines of the gospel, and the whole order of the church of Christ, as free from error as possible. All religious truth is of some importance, and of some efficiency; and having a choice to make, every man, and every denomination, is under a responsibility to God to promote his cause in a manner the most worthy of it, the most free from error, the most effectual, the most salutary, the most unobjectionable; and to do this, religious denominations must retain their distinctive characters—Their members must chiefly use their personal influence and exertions, and make their pecuniary donations, for the promotion of piety, in the denominations to which they severally belong; because they believe that here they will come the nearest to the mark at which they should aim—the advancement of truth with the least admixture of error; the doing of good with the least alloy of evil. If, indeed, there be a certain field of usefulness not cultivated at all by the denomination to which certain individuals belong, then no doubt it may be proper for them to aid in its cultivation, any denomination which they regard as holding the essentials of religion, till they have the opportunity to employ their means and influence

in the manner which most fully accords with their sentiments and wishes. And in the mean time, they ought to use their best endeavours to stir up the members of the denomination to which they belong, to enter on the work which they have hitherto neglected.

3. Dissention and discord may best be avoided, and kind feelings towards our fellow Christians may best be preserved and cherished, by the several religious denominations retaining, except in the cases specified, their distinctive character. The writer is aware, that the contrary of this is believed by many; and that even the popular argument in favour of amalgamation is, that it will prevent discord and promote harmony. It is confidently believed, notwithstanding, that both reason and experience, if impartially consulted, will demonstrate this popular notion to be erroneous; and that the same authorities will firmly establish the position that has been taken in this particular. It is readily admitted, indeed, that if the different sects be supposed to cultivate an exclusive regard to their own interests, to cherish a spirit of bigotry, and to hurl anathemas against each other, as has too often been done, discord and strife will prevail; and the cause of Christ will suffer in the house of its friends. But the question is—how shall this be prevented? Certainly not by amalgamation; because these fierce and bigoted spirits, like oil and vinegar, can never be made to amalgamate. Their very nature prevents it. The farther they are kept asunder the less will their hostility be manifested. Is it not a fact that many of the real friends of vital godliness and Christian charity, are at this time passing from one extreme to another?—a common error, to which human nature is extremely prone. Having long seen and mourned over the dissentions which have taken place among good men, they seem to be desirous to merge them, all at once, in the tide of undistinguishing charity. But in doing this, have they not forgotten that truth, as well as charity, is to be maintained? The great desideratum is, to find a plan, which will best provide for the preservation of *both* these precious ingredients of genuine Christianity. The writer of this essay believes that there is no other way for the several denominations to provide for maintaining truth, without any sacrifice, but by keeping themselves distinct; and that charity will also be provided for most effectually, if, while they keep distinct, they will carefully and impartially consider what is essential, and what most important in religion, and will observe attentively how much of all that is essential and important is held by sects of a different name from themselves. Doing this, they will become very sensible that the difference is not such as to justify uncharitableness and alienation,—and thus bigotry will be destroyed, and free scope be given to brotherly affection.

The point immediately under consideration may be explained thus—By retaining their distinctive characters each sect may maintain its peculiarities without interfering with those of its neighbour, and thus may avoid giving offence and provocation; whereas if you amalgamate these sects you bring their peculiarities into unavoidable contact and interference, and altercation and alienation will be the result:—The parties cannot give up their peculiar notions and feel ings without a sacrifice of truth, and they cannot maintain them without violating that union of sentiment which amalgamation indispensably requires. In a word, they are not prepared to walk together because they are not sufficiently agreed. If they attempt it, each will still endeavour to make proselytes to its own peculiarities, and to urge measures which will favour

those peculiarities. Hence excitement will first be produced, then resentment, then discord, then parties of a permanent character will be formed; and not improbably, a violent rent will at last ensue, and new sects be created, greatly embittered against each other, and far more contentious than were the denominations out of which the amalgamated union was originally constituted. If we had time and space for the purpose, it would be easy to show from recorded history, that what is here stated as reasonable to expect, has sometimes taken place in fact—We shall only advert for a moment to what may still be fresh in the recollection of many now living. About five-and-twenty years ago, in a great religious excitement which took place in the western part of our country, two or three sects of Christians, for some time held their meetings for worship together, communed together, preached together, and some believed that the millennial age had commenced. But the unhappy result of the whole was *discord, alienation, strife* and *heresy*, the effects of which have not yet entirely vanished.

4. It is believed that if a right spirit be possessed and exhibited, more will be done for extending the influence of true religion, that is, for the salvation of souls, the honour of the Redeemer, and the promotion of the declarative glory of God, if those denominations of Christians who hold the most important doctrines and rites of Christianity, retain their distinctive character, than would be done if they should become amalgamated. Cherishing a right spirit—the spirit of an enlightened and genuine charity—they will cordially rejoice in the propagation of revealed truth, the evangelizing of the heathen, and the conversion of sinners to God, wherever, and by whomsoever, this good work shall be performed. In Bible societies, and in some other associations for promoting the interests of piety and benevolence, they can fully and cordially unite with their Christian brethren of a different name; because this can be done without any compromise of truth or principle. All pious men of liberal minds can not only pray for the success of faithful translations of the scriptures, by whomsoever made, and for evangelical missions by whomsoever managed, but to a certain extent they can aid them by pecuniary appropriations and by personal services. And while thus they do something—do much indeed—to aid the good cause in general, and as managed by others, they ought to lay out their main strength in promoting the same cause, in a manner most agreeable to their views of what the word of God, not only in *essentials*, but in *circumstantials* also, clearly requires. There is not a doubt in the mind of the writer, that by acting in this manner, the cause of vital godliness may be more promoted by the different orthodox sects remaining separate, than by an amalgamation of the whole.

Let us consider this point, for a moment, in reference to the great subject of evangelical missions. They have been, and still are, carried on by a number of Christian denominations; and is it probable—let it be asked—that the effects which we now witness would have been as extensively produced, if only one denomination had been concerned, although it had been enlarged by the addition of all that have been engaged in this great and glorious work? Or if all who ere at present concerned, were now to be amalgamated, is it at all probable that the work would proceed with as much vigour and efficiency, as it is likely to do by their remaining distinct? It is believed that a considerate and candid attention to these interrogatories must result in the conviction, that the extent and success of protestant missions has, in a great mea-

sure, hitherto depended on that emulation and enterprise which one denomination has excited and quickened in another, and which would never have existed, at least in equal strength, if this stimulus had been wanted or weakened; as it certainly would have been, had all the parties concerned been amalgamated into one body—and that in times to come, it is reasonable to expect the same effects which have taken place in times past. Nor is the emulation in question to be condemned as an unchristian principle. It is not denied that an *unholy* emulation may have place in religious concerns, as well as in those of a secular kind. But this is not necessary. The Apostle Paul repeatedly refers to a *holy*, or truly *Christian* emulation, in doing good; and he distinctly avows it to have been his own purpose, to avoid as much as he could "the building on another man's foundation," in this very business of evangelizing the heathen. And how stands this matter, as exhibited by facts, in relation to the missions which now exist? For a long time protestant Christendom seemed to be dormant, as to this great concern—this most important duty. The Moravians, indeed, seem always to have regarded it aright; and they are entitled to be considered as the pioneers in this sacred warfare against the powers of darkness. Whether their example had any influence in stirring up the Baptists in Britain, is not known—The Baptists, however, were the next to awake. Nor is there any doubt that their exertions led to the formation of the London Missionary Society; theirs to the Church Missionary Society; theirs to the Scotch and Methodist Missionary societies; the zeal of British Christians generally, to several missionary societies in this country, and eventually to the formation of the American Board of Commissioners for Foreign Missions—And last of all, the Presbyterians in the United States formed a United Foreign Missionary Society, which they continued for five or six years, and then relinquished it to the American Board. Such has been recently the course of things in the business of missions. It seems undeniable that Christian emulation has hitherto had much influence in producing the happy effects which are witnessed; and that, as this emulation has been excited and nourished chiefly by the distribution of the protestant world into different denominations, so that it would in a great measure cease, if they were all amalgamated—and must be considerably diminished in proportion as they are amalgamated. Neither should it pass without distinct observation, that these missions have been, and still are, conducted with a most amiable spirit of Christian charity, among all the parties concerned—among the societies who conduct the missions, and the missionaries themselves, wherever they meet in the prosecution of their sacred work. In a word, the Redeemer's kingdom is promoted, and sectarian bigotry is not cherished—Nay, it is manifestly lessened, by these various missionary operations.

The same influence which has had an agency in extending missions, has also had an effect in planting churches in our cities, and in our country at large. It seems palpably evident that much more has been done, and is at present doing, in this respect, than there is any reason to believe we should witness, if a variety of denominations did not exist. On this therefore we shall not dwell. But we must not omit to notice that the various orthodox Christian communities which now exist, are more favourable to a vigorous prosecution of religious enterprises, and consequently to the extension of the Redeemer's kingdom as the result, than if they were all amalga-

mated—because, taken as they are, they form bodies just about large enough for the greatest activity, energy, and unanimity; but if all, or many of them were amalgamated, they would of necessity lose much in these essential particulars. On this point, the remarks heretofore made are deemed sufficient for proof and illustration; but it ought to be taken into view as a consideration of much importance, when we are inquiring in which of the two methods contemplated the cause of God may be most extensively promoted.

The writer has now brought to a close—and he wishes he could have done it in a narrower compass—a statement of the reasons why he believes that the orthodox Christian sects will best consult their own peace and edification, and best promote the cause of God in the world, if, while they retain and carefully cultivate the spirit of brotherly love, and aid and encourage each other in doing good, they maintain their separate standings and distinctive characters—None, it is presumed, will deny that the subject of this essay is important. To the writer it appeared so in the highest degree; and he also thought that a discussion of it would be peculiarly seasonable at the present time. He cannot but think that the popular sentiments, relative to this subject, are in several respects incorrect, and their tendency dangerous. He is in a special manner solicitous that the Presbyterian church, to which he belongs, should be aware of its situation and mindful of its duty. It has standards of doctrine, government, and discipline, which its members profess to believe have been derived from the unerring word of God; and if so, they are not to be sacrificed or compromised under the delusive notion that by doing so Christian charity will be consulted and promoted—Every truth and duty taught and enjoined in the word of God is consistent with every other.

The writer also believes that the Presbyterian church is bound to institute and prosecute missions, both domestick and foreign, in her separate and distinctive character, with a responsibility, immediately to herself, of all her missionaries; a responsibility for the doctrines they teach, the labours they perform, and the character they sustain. But this is a topick on which, if permitted, the writer may hereafter offer his thoughts more at large.

Πρεσβυτερος.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

PATRIOTISM IS NOT PIETY.—

The converse of the above position, Mr. Editor, I am willing to admit, and even disposed to maintain—I do maintain that piety is patriotism; nay, that it is the very best patriotism. The truly pious man will, as an inseparable part of his character, love his country, seek to serve it, and to do it all the good in his power. The sacred precept which requires him to love his neighbour as himself; the benevolence of the gospel which rules in his heart; the Divine injunction which requires him to be subject to every ordinance of man for the Lord's sake, and his exemplary regard to all the laws of God—will unitedly conspire to render him one of the best members of any commonwealth to which he may belong. The fervent and effectual prayers, moreover, which he will constantly offer up for the Divine blessing on his country, and on its

rulers and legislators, and in answer to which this blessing is often in fact conferred on a people, as well as on individuals—this will render him a better citizen, or subject, than any man will ever be without genuine piety: for there can be no equivalent for the blessing of God; nothing that can possibly come in the place of it—to render either a country prosperous, or an individual happy.

But on the other hand, patriotism is not piety. Men may be patriots, and thousands doubtless have been so, from mere worldly views—from an ardent love of liberty; from a natural and strong attachment to country—the place of their birth, the land of their fathers; from a regard to their own future welfare and prosperity, and that of their descendants and friends; from the love of fame, distinction and renown—that their names may be blazoned while they live, and may descend with honour to future generations. Patriotism (in perhaps nine cases out of ten) actually proceeds from these feelings and motives; and from these principles men may live and act with an incorruptible integrity, and may obtain, and richly deserve, the confidence, the honours, the offices, and the applause of their country, and may have their memory embalmed as benefactors of that country, at and after their death. Nay, sir, I do for myself believe, that when men serve their country faithfully and eminently, from no higher motives than those last mentioned, God often, in a most remarkable manner, gives them their reward in this life. He gives them what they seek and prize—the wealth, the confidence, the love, the applause of men. But will he give them what they never sought, and never prized?—his favour beyond the grave, the eternal enjoyment of himself in that heavenly world, in regard to which he has declared that "except a man be born again he cannot see it"—Cannot, because he has no preparation for it, and could not enjoy it if admitted there; as well as because he has never possessed that vital union with the Saviour, by which alone any one becomes entitled to the heavenly inheritance; and therefore if admitted there, would be admitted in violation of the truth and justice of God.

Mr. Editor, I wish to state plainly, that I have been led to make these remarks, in consequence of what I have heard much of, and seen much of, in newspapers and pamphlets, within a month past, relative to those two illustrious patriots, who expired on the late Jubilee of the American Union. I honour them as much as any man, and rejoice as much as any man, in seeing that they receive the praise which they so richly merited, by the services which they rendered to their country. But I solemnly protest, as a Christian, against the fashionable practice of representing that a place in the heavenly world has been awarded, and must in justice be awarded to them, because they were patriots of unrivalled worth and eminence. Do I then undertake to say that they have not been admitted to heaven? God forbid. I have no right to say this, in regard to them, nor to any of my fellow sinners. I know not what God may have done in preparing any man, even in his expiring moments, for his blissful presence. I have no right, and I disclaim it utterly, to pronounce *unfavourably* on the future destiny of any individual of my race. We cannot tell, as our Saviour could, whether a man is, or is not, "a son of perdition." But this I do say, that my Bible teaches, and I firmly believe, that "except a man be converted, and become as a little child, he shall in nowise enter into the kingdom of heaven." Whatever services a man may have performed for the benefit of his country, or his race,

they will not *entitle* him, on the ground of *merit*, to a throne in heaven—To teach this is downright deism; it is broad infidelity; and I exceedingly grieve to see that there is so much of it current in our country. It will never be by his own merit, but only for the merit's sake of our Lord Jesus Christ, that a mansion in glory will be assigned to the best man that ever lived—And truly rejoiced was I, to see this truth distinctly recognised by the only surviving subscriber of the Declaration of American Independence, the venerable Mr. Carroll. Be he Roman Catholick, or whatever else he may be nominally, in this he speaks to my ear like a true Christian, and I hope he is one. It is *inward principle*, and not *outward action*, on which a man's character depends, in the sight of the all seeing and heart searching Jehovah. If a man does important services to his fellow men in his day and generation, from a principle of true love to God, as well as man, he will receive a heavenly reward. If not, he may, as already intimated, have his reward in this world, but he will have none in the world to come.

A PLAIN CHRISTIAN.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. VIII.

"Forsan et hæc olim meminisse juvabit."

Perhaps some may have thought that I spoke too warmly in my last communication, on the subject of permitting those to remain within the pale of our church who are opposed to our standards of doctrine and discipline; and surely this is to be expected from those who think that a man may warrantably overturn the system of our church, provided that he does it in a *brotherly* manner. But how differently did David feel, when he complained so pathetically, on the treatment of such a brother: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

I feel and speak, Mr. Editor, on this subject from experience; and whatever I have said, or shall say, was and will be intended, not to hurt the feelings of any of God's people, but solely for the peace and purity of God's church.

A number of years have now elapsed, and their transactions are long ago recorded in Heaven, since certain members of the General Synod of Ulster, in the north of Ireland, complained that their *consciences* were grieved and burdened, by reason of being obliged to adopt "a Confession of Faith." They spoke fluently and pathetically, and they spoke with effect, on the hardship of being *necessitated* to adopt a human and therefore a fallible Confession of Faith, when they had the Holy Scriptures, in all their fulness and purity, to which they were willing at any time to subscribe. Neither, they observed, did those unerring records of Heaven require or impose such a duty upon them; and surely it was hard that brethren should impose a task upon their consciences which was not required by the law of God, and which to them was difficult to bear. They did not wish to be understood as insinuating any disrespect to the Synod's Confession of Faith, or that it contained a single doctrine which was not to be found in the Bible; but the Bible was the religion of Protestants, and by the Bible alone they wished to be bound. To say the least, the Confession of Faith was useless, and in some cases it might be injurious. If it contained nothing but what the Bible contained, where was its use? And if it contained less or more, its tendency was damnable, the Scriptures being the judge. And who! oh who!

dare say that man, partial, ignorant, fallible man, could compile any synopsis which would exactly embody the mind of the Spirit of God? Looking upon it in this light, then, they believed, nay, they were assured, that their brethren in Christ Jesus would not impose upon them as a duty, what must of necessity grieve their consciences, and perhaps endanger their final salvation; especially as they adhered to the doctrines and discipline of the Presbyterian Church.

The appeal was too much for the Synod. Some of its most guileless and holy members took the part of the appellants. They indeed revered, and ever should revere, and hold by the "Confession of Faith," as the palladium of their church's safety and glory. They thought, indeed, that there was illogical reasoning in their brethren's arguments; but since they held the same faith, and pledged themselves to support the same church government, and since their consciences were so laudably tender—for it was certainly a laudable tenderness to be afraid of adding or deducting from the word of God—and since they were willing to pledge themselves to admit none but such as should be Presbyterians in doctrine and discipline into the church, they would move, "that it should be voluntary with the respective Presbyteries of the Synod, to require their candidates to subscribe or not to the Confession of Faith. This, after some debate, was carried, at least in substance; and from that time until lately, the Synod was divided into *subscribing* and *non-subscribing* Presbyteries.

But what was the result of this? Oh! it is a tearful tale, but it is a true one, that *Arianism* and *Socinianism*, and, indeed, the admission of every error into the church, was the consequence. Yes, and some of the very men too who pleaded so warmly for the exemption, because their consciences forsooth were so tender, were at that moment *Arians* and *Arminians* in their heart. Immediately after it was known that such a Presbytery was a non-subscribing one, the heterodox of all kinds and grades flocked to it, and as *they believed the Bible*, and were willing to subscribe to all its doctrines, they were admitted without controversy, however gross or erroneous were their sentiments. But great as was the defection, there were many men in the Synod, and several Presbyteries, that did not "bow the knee to Baal," and, for the sake of those, God was pleased to continue to be merciful to them. It is supposed that the "Presbytery of Antrim," a body avowedly Arian, had a hand behind the scenes, in bringing about the above event. Hence, the non-subscribers began to be looked upon by them as brethren; the licentiates of those Presbyteries began to be eligible to the congregations of the Arian Presbytery; and, finally, they became so bold as to avow heresy in almost all its forms. Their boldness, however, was fatal to them; for when "the enemy began to come in like a flood, the Spirit of the Lord lifted up a standard against him." After things had remained in this situation for some years, Dr. Bruce, of Belfast, famous for his talents and erudition, but infamous for his heretical opinions, published a volume of Sermons, in the introduction of which he exultingly announced, that "Arianism was making slow but certain progress in the Synod of Ulster."

This scandalous charge immediately fired the zeal of the orthodox party; they came out the very next Synod in their might, or rather in the might of their God and of his Christ, and they not only carried a motion, giving the lie direct to Dr. Bruce's assertion, but repealed their former law, which gave permission to Presbyteries to omit

at discretion a subscription to the Confession of Faith."

I believed, at the time this privilege was granted, that its tendency would be fatal, and subversive of the peace and purity of the church; but some did not think so, and were willing to try it, who have since seen their error, and have deeply repented of their concession. This, then, is "an evil under the sun," which I have seen in my own days; and I have simply related it as I have seen it. I do not pretend to say that it is calculated to teach us any thing more important, than if I had informed you that the consequence of a child's putting his hand into the fire was—that he got it burned; for to me the event, in either case, was equally to be expected; and yet I thought it proper to record it among my Recollections, as at least a memorable era in the Irish Synod.

Presbyterianism in Scotland and in the north of Ireland, is substantially the same, though differing in many respects widely, from Presbyterianism in this country. I wish to be understood, particularly in what I shall say in future upon this subject, as having reference to the "Associate Reformed Synod of Ireland." This body comprised something more than one hundred congregations, at the period to which these Recollections allude; to which they have added since, by Missionary exertions, perhaps ten or twelve others, eight of which have already settled and installed Pastors. In this Synod there is *nothing* preached but the doctrines of the Confession of Faith. Its most critical and insidious enemy might travel from congregation to congregation through all its bounds, and I would defy him to say, that there was *one* man unfaithful to the standards of his church. The doctrine which he would hear from one pulpit, he would hear echoed and re-echoed in all its fulness and purity from all. It differs then from this country in this—that you will not hear *Hopkinsianism* here, *Arminianism* there, and *Calvinism* in a third place; but in all and each, the pure and simple doctrines of the New Testament. This is the difference as to the preachers. As to the people, there is still a greater difference. Brought up from infancy to know and respect religion, its doctrines are familiar to them, and these doctrines, as might be expected, they love just in proportion to their knowledge of them. Hence, no sermonizing is so popular as that which enlightens while it feeds, and feeds while it enlightens the soul. They literally love to hear the strictest doctrine of the church, however humiliating to human pride, in its plainest garb. So much is this a fact, that I do conscientiously believe that no sermon would be so popular with them, as an able and lucid exposition of the peculiar and discriminating doctrines of grace. Their motives in going to church seem, in some measure, essentially different from many who belong to the Presbyterian congregations of America. Their primary motive is, to render thanks to God for the mercies of the past; to lament their iniquities, and to implore their Heavenly Father, for Christ's sake, to pardon what his pure eyes have seen amiss; and to grant them spiritual strength to guide and direct them in future. As subordinate to this, they go to receive spiritual information. They expect their minister to be a man "mighty in the Scriptures," able to unfold their doctrines, and to deduce those practical lessons from them, which are so cheering and consolatory to the drooping spirit; and hence, they go as *learners* to receive *information.* Nothing is less expected than a sermon to arouse the feelings, without enlightening the understanding: in fact, they are Christianized, if I may so speak, not by the instrumentality of

sound, but *sense*. It is not merely the passions, but the whole man that is influenced; and hence, he continues to be what he professes, after his feelings have subsided. It is true, they may not be enabled to say, that on such a spot, and in such an hour, they became "Sons of God;" though they believe they are such, and they pray and strive to continue such. It is the "witness of the Spirit," and not of time and place, upon which they depend, as a proof that they "have passed from death unto life." It is the state of the *soul*, and not of *feelings*, which may be only corporeal, upon which they build their dearest expectations. Hence, it is an occurrence, so rare as hardly to afford an exception to the general rule, to hear of heresy getting among them, or of one of them turning from the doctrines of the church. So remarkably is this the case, that no sect has ever been able to get a footing among them that held a different doctrine. You might as well try to make the multiflora bloom and blossom upon the unsheltered top of the Andes, as to propagate Arminianism, or Arianism, or even Hopkinsianism, among the *Irish Seceders*. On this subject I speak advisedly, deliberately, and knowingly.

I trust I shall not be understood as meaning, even by implication, that the ministers in this country are generally dispensers of that airy and inflammatory aliment, which stimulates the soul without purifying and strengthening it; or that the congregations are chiefly composed of such as have merely, as it were, breathed the intoxicating gas of such preaching, and are therefore Christians only while this continues to make them loud and noisy, rather than still and humble. This is not the fact: there are many able, pious and pure dispensers of the very milk of the Word; and many, very many, who have drunk this milk of the Gospel, in the American churches.

MEMOIR OF MR. DANIEL JAUDON, WHO DIED IN PHILADELPHIA, JULY 23d, 1826.

The subject of this memoir was descended from the Huguenots, or Protestants of France, who were compelled to leave their country by the revocation of the edict of Nantz in the year 1685. The residence of the family was near Rochelle on the Bay of Biscay. It was both an opulent and a pious family; but by the cruel persecution which took place under Louis XIV., all its property was confiscated; and the members thought themselves happy in escaping with their lives into England. After a short residence in Britain, they migrated to America, and settled in Buck's county, Pennsylvania.

Peter Jaudon, the eldest son of the second generation after the settlement in this country, married into the Wayne family of Chester county. He was the father of the deceased, who was born at Mount Pleasant, in Buck's county, July 7th, 1767. His early education was partly in Philadelphia, and partly at Germantown; and was such only as is obtained in a well taught English school. At the age of sixteen, he engaged in the study of medicine; which, however, was soon interrupted by the death of the physician who had received him as a pupil. He then taught an English school in the country, for the space of two or three years. But his father having removed to the Northern Liberties of Philadelphia, and become a member of the Second Presbyterian congregation, earnestly solicited the then junior pastor of that congregation, the Rev. Ashbel Green, to assist his son in the acquisition of classical learning, on which at this time he was eagerly intent. He studied the Latin language with great assiduity for nearly two years, and acquired such a knowledge of it as to be able to write it with correctness and facility. His method of study, under

the direction of his teacher, was, to make himself perfect in elementary principles, and then to attain a like perfection in every gradation of advance before he proceeded to a new step; and this method he afterwards observed, in conducting all the studies which he superintended in the Female Academy which he taught for thirty years; and from which his pupils reaped uncommon benefit, as well as himself an unrivalled reputation as a teacher. It was his intention, while engaged in classical studies, to devote himself to the gospel ministry. But the interruption occasioned by the yellow fever of 1793, and some other hindrances, caused him to resign his views to the ministry, and to relinquish his classical studies. He married, and engaged as the teacher of the English department in the college and academy of Philadelphia, in the beginning of the year 1794. In this employment he continued till some time in the year 1796, when he established his Seminary for Young Ladies; in the superintendence and instruction of which he spent the remainder of his days.

The confinement and exhausting nature of his occupation, prosecuted as it was by him with unceasing industry and conscientious vigilance, impaired his health; which was habitually delicate, and sometimes seriously interrupted, during the last fifteen years of his life. With a view to recruit his strength and spirits, it was his custom to spend the time of the summer vacation of his seminary in travelling. He returned from an excursion for health to the noted resort at Long Branch, on the sea coast of New Jersey, on the 7th of July, the day on which he completed the 59th year of his age. He supposed that he had derived sensible benefit from this excursion, and spoke of his feeling unusually well. But truly in the midst of life we are in death—The very day after his return, he was seized with a bilious remittent fever, which afterwards assumed a typhus or putrid character, and, notwithstanding all the medical skill that was employed to arrest its progress, it terminated his mortal existence in about two weeks. On the 25th of the month his remains, attended by his mourning family, and a concourse of sympathising friends, were committed to their kindred dust.

Such is the brief narrative of the descent, parentage, education, occupation, death and burial, of Mr. Daniel Jaudon—A narrative which the writer has chosen, not to interrupt with remarks; and which it will be perceived contains nothing of the nature of adventure, or of striking peculiarity—No interesting scenes or changes; nothing of strange occurrence; nothing but the recital of events which mark the ordinary course of human life: And yet it is the narrative of a life distinguished by piety, and by uncommon usefulness—Of a life which many monarchs, and heroes, and sages, who have filled the world with their fame, will one day regard with envy, and wish in vain that such had been their own.

The distinguishing features of Mr. Jaudon's mind were manifested in sound sense, clear perceptions, accurate discrimination, and correct judgment. He had acquired a considerable fund of knowledge on a variety of subjects; but the books which he chiefly read, were of the religious kind; and those which either immediately or remotely related to his professional occupation, as a teacher of youth. He was thoroughly grounded and settled in the principles of evangelical piety, or those which are usually denominated the doctrines of grace—the doctrines of the Protestant reformation. Yet he was not a bigot. On the contrary, he cherished the most friendly feelings toward all who appeared truly to love the Saviour, by whatsoever name dis-

tinguished; took pleasure in their company and conversation; and joined with them cordially, in forming and executing plans of benevolence and publick utility.

The piety of Mr. Jaudon was of the most excellent kind. It pervaded his whole heart, character, and life. It was deep, fervent, and humble. There was in it no approach to enthusiasm; and nothing like self-complacency, or spiritual pride. Few men were more modest or self-emptied than he; and yet he was remarkably firm in principle, and active in doing good—viewing himself and all that he had, as devoted to the service and glory of God. He was eminently discreet and prudent; desirous of avoiding the appearance of evil; and anxious to adorn the religion he professed, by a temper and deportment becoming the gospel of Christ.

He first made a publick profession of religion in the year 1792, when—not having been baptized in infancy—he was publickly baptized, and admitted to full communion in the Second Presbyterian Church of Philadelphia. In process of time, his piety and prudence pointed him out as one well qualified to exercise the office of a ruling elder, to which he was accordingly chosen and set apart; and some years afterward, he was appointed to discharge the duties of a deacon, in connexion with those of an elder. In distributing the alms of the church, and in visiting, counselling, and consoling the poor—especially the pious poor—of the congregation to which he belonged, he was faithful, diligent, tender and sympathizing. Long will his kindness, condescension and benevolence, be remembered by the poor and afflicted, and his memory be embalmed by their gratitude and love: And long will the session of the church of which he was a member, regret the loss of a most valued associate; who aided them by his wise counsels, and took his full share in every official duty, common to them and him in the government and discipline of the church, and in promoting its interests and edification.

The subject of this memoir had no taste for publick and promiscuous companies; and of course avoided them, as much as he conveniently could. But he was peculiarly formed for private friendship; he relished its pleasures highly, and shared largely in all the delights and benefits which it affords. He had a number of attached religious friends, with whom he lived on terms of great intimacy; to whom he was wont to unbosom himself freely; and to whom he imparted not less of happiness and profit than he received. He was also a most efficient member of several pious and benevolent associations, which we cannot particularize. We must, however, not omit to notice distinctly, his activity and usefulness, as a member of the Magdalen Society of Philadelphia. In that society, his zeal and efforts to reclaim, and to restore to virtue, the unhappy subjects of the society's care and benevolence, were peculiarly great; and under the divine blessing they were, in several instances, happily successful. His was the office, more frequently perhaps than that of any other member, to converse with the wretched wanderers from the paths of rectitude and purity; to endeavour to convince them deeply and effectually of their folly and their guilt; and when humbled and penitent, to direct them to that precious Saviour, in whose atoning blood all their stains and pollutions might be washed away. Some of them, there is good reason to believe, were, through the instrumentality of this devoted man, made the subjects of the renewing grace of God; were restored to reputable society, and made candidates for meeting with their kind benefactor in the mansions of eternal purity and peace.

In all the relations of husband,

father and friend, let it suffice to say in general, that Mr. Jaudon was truly exemplary—eminently kind, affectionate and faithful. By the smiles of a gracious Providence on his unceasing industry and care, he acquired a handsome property; and has left a comfortable provision for his desolate widow and a family of nine children—five sons and four daughters—who we trust will recollect, that in his example, instruction, counsel, and prayers, he has left them the best part of their inheritance. Two of his sons were liberally educated, and a third was, at his death, engaged in acquiring the elements of such an education.

It remains to take a brief view of this excellent man, in his professional occupation, as a teacher of female youth. Here was the chief field of his usefulness; and he was very sensible that whatever good he might do in promoting the temporal and eternal happiness of mankind, by improving, for that purpose, every method and every occasion which might *incidentally* be offered, still it was in his professional employment, that he was to expect and seek to serve God and his generation, with the most extensive effect. Under this conviction, Mr. Jaudon endeavoured to qualify himself as a teacher, to the extent of his powers. He not only made himself perfectly familiar with every branch of study which he was to teach, but he sought for the best method of communicating knowledge to his pupils, and the best system of government and discipline for his seminary. He read on these subjects every book to which he could obtain access; conversed freely with all from whom he could receive useful information; and observed carefully how various institutions of learning were conducted, that he might transfer from them to his own, every thing which he thought might be profitable. In some of the branches which he taught, he compiled, with great diligence and accuracy, a system of his own for the benefit of his pupils; and in his selections from the labours of others, he was careful that none but the best books extant should be put into the hands of those whom he taught. Indeed his reputation as a teacher became such, that the publishers of school books in our country, often solicited his recommendation, regarding it as one of the most valuable they could receive.

But the scholars of Mr. Jaudon received benefit, from something more than his choice for them of the best methods and systems of instruction. These are of little use, without a laborious and constant attention by the preceptor, to see that each individual pupil actually learns what a good system is intended to teach —It is this detail of attention and inspection, and patient and persevering industry, in communicating knowledge and seeing that it is acquired, which profits the learner, while it is also sure to exhaust the teacher; and this was eminently exemplified in Mr. Jaudon. Aided, as he always was, by able assistants, he still spared no exertions of his own, and constantly wasted his strength and spirits, in a pointed attention to every thing which passed in his school. Hence he was able to offer his scholars, at his stated examinations, to any trial on the branches studied, to which the visiters might choose to call them; and to the visiters the examination, whenever they could be persuaded to assume it, was wholly resigned. His pupils were prepared, not merely to answer a set of questions to be asked by their teacher, but to discover a real knowledge of the subject of study. It was not a book, but a branch of science, on which they presented themselves for trial; and if questions were intelligibly and fairly put, it mattered not, as to the method in which, or the person by whom, it was done.

The result of all this qualifica-

tion, and diligence, and conscientiousness in the principal of a publick school, was such as might be expected. It came to be considered as a high privilege to obtain a place in his seminary. He was often obliged to refuse the most pressing solicitations for immediate admission, and to register the names of the applicants, as candidates for entrance, so soon as a place for them should be made by the dismission, on the completion of their course, of those who composed his highest class.

An institution of this character, continued for thirty years, could not but send forth into society, a large number of the best educated women: And it is accordingly a well known fact, that a very considerable proportion of the women of this character now in the city of Philadelphia, and many in other places, have been the pupils of Mr. Jaudon. To them his memory is exceedingly precious—They cherish it with a love and veneration, far more estimable than the shouts and illuminations which celebrate the exploits of the military hero.

But Mr. Jaudon was never satisfied with the mere intellectual attainments of his scholars, distinguished as they certainly were. He looked at every pupil as the possessor of an immortal spirit, destined to happiness or misery inconceivable and endless; and as probably one, too, whose moral and religious principles and character would have a lasting influence on her offspring, —an influence which might extend, not only to the latest generations on earth, but to all the ages of eternity. Hence it was, that with unceasing solicitude, he sought to promote the spiritual interests—the salvation of the immortal part—of all who were committed to his care. This he attempted by a plan which neither gave up the essentials of religion to the claims of a misnamed charity, on the one hand; nor, on the other, intrenched farther than was unavoidable, on the peculiarities of the different religious sects to which the parents of his pupils belonged: And he had the satisfaction to find, that the execution of this plan rarely, if ever, gave offence to any of the parties concerned. It was his invariable practice, to open the morning and afternoon exercises of his school by singing a psalm or hymn, in which he was cheerfully joined by his pupils; and after this, by solemn prayer, in which he fervently implored the divine guidance for himself, and the divine blessing on them. Between these exercises, he frequently delivered a short lecture to his scholars on their religious concerns; insisting only on the leading and essential topicks of doctrinal and practical piety. A portion of scripture was always a part of the lesson assigned on Saturday, to be studied on Sunday, and recited on Monday: and it was generally required that each young lady should repeat the text from which she had heard a discourse on the previous Sabbath. Such was the method in which he laboured to benefit his interesting charge, in reference to their spiritual welfare, while he was imbuing their minds with useful and ornamental science: and it is believed that there are hundreds now living, who would feelingly acknowledge the benefit which they received from their venerated teacher, by thus mixing moral and religious instruction and counsel, with the studies by which their intellectual furniture was constantly increased.

The death of such a man as Mr. Jaudon is a publick loss, which is deeply felt and deplored by many beside his family and his pupils. But he had finished the period allotted for his labours on earth, and has entered, we doubt not, into "the rest that remaineth to the people of God." It is hoped that this memoir will not only gratify the wishes of kindred and friends, but serve the higher purpose of present-

ing a useful example, for the imitation of others. It may serve to show that good sense, sound discretion, diligence in duty, and fervent piety, may effect more—unspeakably more—both for the good of mankind and the advantage of the possessor, than is ever achieved, in the absence of these qualities, by the most brilliant genius, the most vigorous intellect, or the profoundest erudition. There are many who *may be*, what Mr. Jaudon *actually was*—Let them be so, and they will be useful and beloved while they live, and their death will be to them an eternal gain.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 367.)

Mission House at Honoruru, Oahu, (I. I.) April 1st, 1825.

I closed a journal of the three last months for you on Saturday last, and will commence a continuation of it, by mentioning a circumstance which, though disastrous in a more important respect to others, has eventuated propitiously for the regularity of our communications. Ten days since, the whale ship Thomas, Captain Coffin, of Nantucket, left this port for America. I was accidentally prevented putting a packet on board of her, though most of the missionaries sent large communications. Mine went however only a week later by the brig Tamaahmah, Capt. Meek, bound to the coasts of Peru and Chili, where they were to be committed to the care of Com. Hull, and forwarded by him to Mr. Southard. This morning the Thomas returned, having sprung a leak, and having been kept afloat only by the most active and unremitted exertions of the crew. She is in so bad a state as necessarily to be condemned, and it may be many months before an opportunity for forwarding the contents of the letter bag may offer. As my packet by the brig has gone by a circuitous route, I will just mention, that in addition to the journal, it contained letters for Mr. Southard, Dr. Green, Mr. Evarts, Mr. A. L. Stewart, and Mr. George Pomroy.

Sabbath Evening, 3d. This afternoon, Mr. Chamberlain and myself, accompanied by Richard Karaioula (one of the lads educated at Cornwall), walked to a valley about four miles west of Honoruru, to hold a religious service with its inhabitants. A messenger from Karaimoku had preceded us, giving information of our design, and in obedience to his order, an audience of 70 or 80 were assembled at the house of the headman or overseer of the settlement, to whom I preached from the words, "Jesus Christ came into the world to save sinners." The attention to the exercises was very orderly and respectful, and we made an appointment to meet them again on the ensuing Sabbath.

Mr. Loomis for some months past has gone on horseback, every Sabbath, to two or three villages, several miles distant in the opposite direction. Karuahonui and Kaiu, the husbands of the queens dowager, Kaahumanu and Tapuli, conduct a meeting at two places, Waititi, and Mr. Bingham preaches twice in the chapel here—So that beside the English service, which devolves regularly on me, publick worship has been held seven times to-day, in six different places, along an extent of coast little short of 15 miles. It is probable that hereafter this will, in a greater or less degree, be the systematick distribution of the labours of this station on the Sabbath—And thus a good portion of the leeward side of Oahu will be blest with the proclamations of that word, by which alone "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—By these "Sabbath day's journeys," an inroad will be

made, as we hope, in the pollutions of the land, and an "highway" formed, which shall be called "*the way of holiness,*" where "the unclean shall not pass over," but where the redeemed shall walk, and the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads.

Monday, 4th. The young king and a favourite companion near his age, are at present my private pupils in English and writing. His majesty was necessarily excused this morning from any exercise in the last, on account of the painful condition of his hands and fingers, from one of the *most infective and disgusting of cutaneous diseases.* Were his a singular case, a regard for *the dignity* of the *throne* might have led me to pass it unnoticed; but the prevalence of that contagion is so common, and I might say universal, in all ranks here, that it is without reproach, except in the eyes of a foreigner: and I should be doing injustice to your desire of having a sketch of the "*manners living as they rise,*" were I to say nothing on a subject which daily and hourly obtrudes itself on the observation. I was somewhat startled, a day or two after our arrival at the islands, to have the question put to me, "whether I had any thing that could cure the itch?" after shaking hands with a high chief who I immediately perceived to be greatly infected with it. As the *etiquette* of *the court* seemed to require that manner of salutation, I thought it would be impossible for me to escape even a week; but I have shaken hands with thousands since, as then, with perfect impunity. As all the missionary family have been generally fortunate, I am satisfied that the disease here is much less contagious than that known in America by the same name.

In general it appears also to be less irritable and troublesome, though I have seen cases, in which it was accompanied by great swelling and inflammation, and by a loathsome suppuration. Most of the chiefs are at present free from it, and the king is under a course of sulphur; but the common people every where are covered with it. Few of them seem to regard it as an evil, or take any measure to divest themselves of it. Like that of most other diseases, its introduction is ascribed by the natives to their intercourse with foreigners; but I suspect it has existed among them from "a period to which the memory of man runneth not the contrary."

Not to mention the frequent and tedious marks of that disease of abominations, which more clearly than any other proclaims the judgment of a God of purity on the workers of iniquity, and which, while it annually consigns thousands of this people to the tomb, converts thousands more while living into walking sepulchres—the inhabitants of this island generally, are subject to many disorders of the skin. The majority of those you meet are more or less disfigured by eruptions and sores, and some are almost as scabby and scaly as lepers. The number of either sex or of any age, who are free from blemishes of the kind, is very small indeed—so much so, that a smooth and unbroken skin is much more uncommon here than the reverse is at home. I am not physiologist enough to say to what cause this fact is attributable; perhaps to the very free use which the natives make of salt with their food, in conjunction with the habit of constant sea-bathing. Taro, too, when used in the form of poi, (the principal article of diet in all classes,) though of easy digestion, probably has a great tendency to grossness of blood. Whatever the cause or causes may be, the effect certainly detracts much from the good appearance of the people as a nation. While on the subject

which introduced these remarks, and for the same reason which led to them, I may be excused for touching on one nearly allied to it, according to our ideas, in point of offensiveness: a clue to which may be given, without the mention of names, by referring you to the spirited effusion of a genius, beginning,

"Ha, whare ye gaun'g, ye crawlin ferlie?"

Had the bard of Ayr lived on these coral bound isles, the novelty of the sight at least, would never have caused him to immortalize by his song, the excursion of one of that disgusting race. In our humble *kirk*, in place of *one on "Miss's bonnet,"* dozens may at at all times be seen sporting among the decorated locks of ignoble heads, while not unfrequently a privileged few wind their way over the garlands of princes of the blood, or triumphantly mount the coronets of majesty itself! As to the servants of the chiefs, and the common people, we feel ourselves fortunate indeed, if after a call of five minutes, we do not find *living* testimonies of their visit on our floors and chairs, and even on our own clothes and persons. The bare relation of the fact, without the experience of it, is sufficiently shocking. But the half is not told. On other points we let truth run to a climax, and why not on this? The lower classes of people not only suffer their heads and tapas to harbour the most filthy of vermin, but they openly and unblushingly *eat them!* Incredible as it may seem to you, my dear M., I have hundreds of times seen the natives of both sexes and of all ages, not only searching each other's heads with the avidity of epicures, whose appetites have been excited by the fumes of some luxurious dish, but also prying into every corner and crevice of the tapas, in which they had been sleeping, for the purpose of amusing their digestive powers, while breakfast was in preparation, by the delicate members of an animal, whose vulgar name is too disgusting to be mentioned! After this it is but a trifle to say, that except in the immediate vicinity of the court, you can scarce pass a circle, in which one or more will not be engaged in *picking* and *eating* fleas, from the hair of a favourite dog. Yet so fastidious are they in point of *cleanliness*, that you might almost as efficaciously administer an emetick to any one of them, as to place before them a dish, in which a fly had been suffocated or drowned! So much for the force of custom and the power of habit. They have been called a cleanly people in their persons and their food; but with these facts to the contrary, which cannot be denied, and to which may be added long and dirty nails, &c. &c. it will be difficult to prove their right to the epithet, either in appearance or living, notwithstanding the practice of spending near a half of their time in the dashings of the surf, or the foamings of a mountain torrent—and to the punctilious observance of the ceremony of washing, at least the ends of the fingers, before and after partaking of any meal.

Wednesday, 6th. Yesterday afternoon the ship Tartan, Captain Gerry, of Boston, last from the coast of South America, came to an anchor off the harbour; and this morning, much to our joy, we received from her the packet of letters, &c. forwarded by Mr. Southard, in the frigate United States, more than a year ago. It was a satisfaction almost greater than you can conceive, again for the first time in more than two years, to recognise the hand-writing of some of our dearest friends—your own, that of Mr. Southard, Dr. Green, Mr. Smith, Mrs. Elihu P., Emma, &c. &c. No letters could have been more cordially welcome, though most, if not all the intelli-

gence contained in them, had been brought to us near eight months since by the Tamaahmaha.

From the frequent notice I take of the arrival of vessels, you will perceive that the islands have very considerable intercourse with various parts of the civilized world. For the last three years, I presume not less than one hundred ships have annually visited this group;—mostly whale ships, on their passage to and from the coast of Japan—Not many merchantmen. The greater portion of the whole, call only to refit their vessels and procure refreshments. However deleterious in a moral, in a fiscal point of view, this intercourse is of very considerable advantage. The harbour fees are eighty dollars for the inner, and sixty for the outer port, and the pilot receives a dollar a foot on the draught of every vessel both coming in and going out. At the market, which is held by the governor of the fort, at which only any thing can be purchased, the price of provisions is fixed at 3 dollars for a pig or goat, a dollar for 4 fowls, the same for a pair of ducks, 3 dollars for a barrel of potatoes or taro, a dollar for 5 heads of cabbage, plantains and bananas a quarter of a dollar a bunch, &c. &c.

The trade with the nation is principally carried on by four American mercantile houses—two of Boston, one of New York, and one of Bristol, R. I. Each have agents and stores in the town, and each usually have a brig or ship in the harbour, besides others which are frequently passing and repassing from the north-west and Spanish coasts to China. I have seen it stated in a late London paper, that the annual demand for foreign goods at the islands, was not less than £100,000 sterling—$100,000 would be a high estimation of it, and the chiefs are so much in debt at present for their vessels, &c. that for a time, at least, I think the demand will decrease rather than increase.

The government, during the last year, have employed one or two of their vessels in the sealing business, with tolerable success. One brig came in with 8,000 skins on board, which sold here for $1.50 each. As to exports, sandal wood and salt, are the only articles the islands afford, with which the natives themselves could carry on a trade abroad. Tamehameha I. did fit one vessel freighted with sandal wood, for Canton, but by some intrigue of which he was made the dupe, she came back, after having disposed of her cargo, without any thing in return, and with a bill of several thousand dollars against him, for repairs, port charges, &c. Until then, it appears he was ignorant of the revenue which maritime states derive from their ports, and his native shrewdness led him to make the most politic improvement of the failure, by attaching heavy harbour fees to his own; which till then had been free to all nations. During the reign of the late king, one voyage also was made to Kamschatka. The cargo exported was salt, but the result of the voyage was very insignificant in point of gain; and with it the spirit of enterprise in this respect ceased, till the late cruises to the Gallepagos Island, and the undertaking for seal. But I have wandered from the subject I intended noticing, after speaking of the arrival of the Tartan, which is the simple fact of having our *offing enlivened* this morning by a fleet of near a dozen ships, all whalemen, bound on their northern cruise, except one, an English merchant ship, on her way from the gulf of California to Batavia and Calcutta.

Friday 8th. I was roused this morning by the exclamation, "the Royal George is lost!" and on reaching the window, regretted exceedingly to see the fine English

ship (formerly a sloop of war) of that name—one of the number referred to above—high on the reef, a mile or two west of the mouth of the harbour, a complete wreck, without a mast standing. It appears she was run ashore through the carelessness of the first officer, while the captain was on board another vessel. The night was not very dark, and the wind fresh off the land; so that the person having charge of the ship, seems to be inexcusable. The vessel, with every thing she contains, will be entirely lost. Stripped of her loftiness and her pride, and high amongst the breakers, she looks lonely and desolate indeed. The sight has deeply impressed my mind with the meaning and the force of the figure of the apostle, taken from such a scene—the *shipwreck of faith.* If the destruction of a noble but perishable piece of human workmanship can thus fill the mind with gloom, ah! what will be the thoughts of those who at last find themselves making an irrevocable and everlasting shipwreck of the soul, amid the billows of eternity!

Wednesday, 13th. One of the native schooners arrived yesterday, bringing letters for the mission and the chiefs from Lahaina. Among others, were two from our little friend, the Princess Nahienaena, to Karaimoku, Kaahumanu, and her brother, the young king, which I have seen, and a translation of which I will give you, as a specimen of her composition. They are entirely her own—were fairly and handsomely written on gilt-edged letter-paper—correctly folded, and sealed with wax; you will recollect she is only nine years old. The first letter is addressed to Karaimoku, whose favourite name is Paalua; it is dated Lahaina, Maui, and is as follows:

"Very great love to you, O Paalua—sick at the place where you dwell—we have heard of the death of your adopted (or foster) child, (referring to the late king)—we know from the letter of Boki, brought by the English ship now here, also the death of your sister, Kamehumulu—Your sovereigns are dead—both of them—Rihoriho with Kamehumulu—great sorrow, great love to them—great love to you also. You are sick—think of God—from God only is health—from him also is cometh every blessing both for the body and the soul.—Love to you, from

"NAHIENAENA."

The second letter begins with a salutation to Kaahumanu and Karaimoku, but after the first paragraph, is addressed exclusively to her brother, the present king.

"*Lahaina, Maui,*
"*Aperilu, 7th,* 1825.

"Love to you two,

"Kaahumu, you with Paalua, great sympathy for you both in your sickness. I wish you two to be our (herself and brother) parents; it is not good to be without parents. And where art thou, my brother? Listen thou to the word of our eternal Lord. The lord (Rihoriho) of us two will never return—he is dead! The word of our true Lord remains, and let us both regard it. I pray to God. Let us both pray that Jehovah may cause us to be good, through Jesus Christ, the deliverer from sin. The eternal Lord do not be deaf to me; it would be an evil thing—listen therefore to my good advice. Love to you, O Kauikeauli—dead is our king at Lonadona (London), and dead also is the mother, Kamehumulu—though she is their half sister of us two.

"NAHIENAENA."

They do credit to her mind and heart, and we rejoice to see them breathe so much the spirit of her lamented mother, Keopuolani; she is a lovely and promising child, and her brother is scarce less so.

Sabbath Evening, 17th. Nearly two years have elapsed since we landed on these distant and heathen shores. In all my communications since, on recounting the dispensations of Providence to me and mine, I have been called to mention nothing but "blessings undisguised." We have endured many petty privations, felt some anxieties, known some sorrows, and shed some tears; but they were all such as to be classed among the "lighter afflictions" only, and were too trifling to be mentioned in connexion with the general prosperity and overbalancing happiness we have enjoyed. During the last few days, however, the hitherto unclouded sky has gathered blackness, till this morning our fears were made exquisitely awake by it, to apprehensions of an overwhelming calamity. But the darkness of the day has, in much mercy, been scattered, and the rainbow of promise and of peace is depicted on the blackness of the averted storm. You, my beloved sister, will not think the figure I have thus inadvertently introduced, too strong, when I tell you, that Harriet has been restored to her husband and her children, after having seemingly trod on the borders of the grave. About twenty hours after the birth of her daughter, she was seized with a spasmodic affection of the chest—which, though itself of transient duration, apparently left an unfavourable effect on her general health. She regained her strength very slowly, so much so, as not to be able to walk or ride out, till about ten days since. Early last week her appetite failed, and the strength she had previously acquired rapidly diminished. Two nights since, the oppression at the breast was again experienced, and immediately followed by a fever; and that again by an exhaustion, which, last night and this morning, seemed to threaten the extinction of life itself. On returning from the preaching of the English sermon, I found her, as I thought, evidently worse; she complained of a death-like coldness of the extremities—her pulse were few and feeble, and her eye ghastly and unnatural. She thought herself dying, and desired that the family might be assembled, and prayer made to God for the light of his countenance on her soul, as she passed through the dark valley. In the course of an hour, however, a happy alteration in her state took place; every symptom became decidedly favourable, and after a comfortable afternoon, she is now, for the first time for forty-eight hours, sleeping sweetly, with the prospect of a quiet and refreshing night. (*To be continued.*)

Review.

CONTROVERSIAL TRACTS ON CHRISTIANITY AND MOHAMMEDANISM.—*By the late Rev. Henry Martyn, B. D. of St. John's College, Cambridge, and some of the most eminent writers of Persia, translated and explained: to which is appended an additional Tract on the same question; and, in a Preface, some account given of a former controversy on this subject, with Extracts from it. Dedicated to the Right Hon. the Earl of Liverpool, K. G. &c. By the Rev. S. Lee, A.M. D.D. of the University of Halle, Honorary Member of the Asiatic Society of Paris, Honorary Associate of the Royal Society of Literature, M.R.A.S. &c. and Professor of Arabic in the University of Cambridge. With a Portrait of Mr. Martyn.*

Few of our readers, we presume, are unacquainted with "A Memoir

of the Rev. HENRY MARTYN," the distinguished British missionary, who translated the New Testament into the language of Persia, and died in prosecuting an over-land journey from that country to England. The book before us, as the title intimates, owes its existence to that publication. Mr. Lee remarks in his preface, that "it appears from Mr. Martyn's memoirs, that he left the Bay of Bengal in January, 1811, and arrived at Shiraz in the June following. After disputing several times with the literati of that place, he was informed, on July 3d, that *Mirza Ibrahim*, the preceptor of all the Moolas,* was then writing a book in defence of Mohammedanism; which appeared accordingly on the 26th of the same month. "A considerable time had been spent," it is said, "in its preparation; and, on its seeing the light, it obtained the credit of surpassing all former treatises upon Islam." After supplying the epigraph, or inscription, of *Mirza Ibrahim's* tract, which had been omitted in Mr. Martyn's memoirs, and correcting some errors made by Mr. Martyn himself, in dating his own tracts in conformity with the Mohammedan method of reckoning time by their Hegira, or the period of Mahomet's flight from Mecca to Medina, Mr. L. proceeds—"His answer," says Mr. Martyn's biographer, "was divided into two parts: the first was devoted *principally* to an attack upon Mahometanism: the second was intended to display the evidences and establish the authority of the Christian faith. It was written in Persian, and from a translation of the first part, which has been found, we perceive that Mr. Martyn, "having such hope," used great plainness of speech, whilst, at the same time, he treated his opponent with meekness and courtesy, &c."

"This," observes Mr. L., "is not quite correct. Mr. Martyn's replies consisted not of two, but of three parts, as the reader will perceive, from the following translations. Nor do they treat of the evidences of Christianity, at least in the sense in which that word is usually received. Towards the end of the third tract, indeed, some of the evidences in favour of Christianity are proposed: but with this Mr. Martyn's biographer seems not to have been acquainted—It will not be necessary for me to say any thing on the merits of these tracts: the reader is at liberty to form his own opinion respecting them. I can only say, that, in translating them, I have endeavoured to give the sense and spirit of their author, without confining myself to a merely verbal rendering of the originals. Mr. Martyn's translation of the Arabic tract of Mirza Ibrahim, as also of two of his own, I had before me: but, they are written with so many erasures and cancels, and are, in other respects, so difficult to decypher, that I made very little use of them."

After bespeaking from the reviewers who may criticise his translations, "the language of the gentleman and the scholar, which," he says, "it is to be regretted do not always adorn their pages," Mr. L. goes on to give some account of *Mirza Mohammed Hamedan*, a highly distinguished Moola, who wrote and published a reply to Mr. Martyn's last two tracts, about two years after his leaving Persia, and resigning the controversies of ēārth for the peace of heaven. "Hearing," says Mr. L., "a little more than twelve months ago, that his Excellency Mirza Sâlih had come to this country, in the character of envoy extraordinary from the crown prince of Persia to his Britannic majesty; and having made his acquaintance during a former residence in this country, I addressed a Persian note to him, requesting

* A Moola is a Mohammedan Doctor, or teacher of their literature, laws and religion.

he would do me the favour to give me a short account of the Mirza Ruzá of Hamodán." We have then a copy, in the Persian character, of both these notes, with an English translation of the last. The Persian envoy very courteously complied with the request of Mr. L., who remarks, after giving a translation of the envoy's note, "If I understand this aright, the author of the last tract is at the head of the Soofees, or Mysticks of Persia; that he is a good moral character, and high in favour at court. That he is liable to the charge of bigotry is, I think, apparent on the face of his tract, and that he has more than once expressed himself in a very unbecoming manner, is also clear."

We learn from the memoir of Mr. Martyn, that while he was engaged in his controversy with Mirza Ibrahim, another Mohammedan writer, *Aga Acber*, officiously interposed, and wrote a tract on the miracles of Mohammed. This, it appears, was considered, at the time of its publication, and by the Mohammedans themselves, as so weak and injudicious, that some of them endeavoured to suppress it. Mr. L., however, has obtained a copy, and has given, in an appendix, an extended extract from it—the Persian original on one page, and an English translation on its opposite: and this he has followed with notes of his own, showing the utter futility of all that has been, or can be said, by the Mohammedan doctors, to prove that numerous miracles were wrought by their prophet; especially as he himself did never pretend that he wrought any that were *visible* to others; except the production of the Koran itself, which he declared to be a standing miracle, and challenged the world to produce a composition that could claim to be its equal. In a second Appendix, Mr. L. gives his opinion "as to the manner in which Mohammed obtained his information, respecting the Scriptures and traditions of the Jews and Christians." This is a learned and instructive disquisition. Indeed, we consider these appendixes as containing some of the most valuable information and remarks comprised in the volume before us.

It will be noted, then, that, according to the statement now made, the body of this work consists of Mirza Ibrahim's defence of Islamism, translated from the Arabic; three tracts of Mr. Martyn, in reply to that defence, translated also from the Persian; the rejoinder of Mohammed Ruza of Ramadan, in reply to Mr. Martyn, about two years after his death, translated likewise from the Persian; and two appendixes, the first relating to the alleged miracles of Mohammed, and the second to the manner in which he obtained some knowledge of the Bible. We give this distinct view of the body of the work, because it is that which gave occasion to the whole.

But we are now to state, that the work consists of two other parts, which we certainly regard as the most valuable of the whole; namely, a preface, consisting of 127 pages; and a conclusion, entitled, "The question discussed in the preceding pages, resumed by the translator," consisting of 133 pages. The important and benevolent object of Mr. L. in this laborious undertaking was, to furnish information that might be useful to missionaries, and to those who conduct missionary operations. To accomplish this he thought it proper, not only to furnish the whole controversy, as conducted by Mr. Martyn, but also as managed by a Popish missionary, long before Mr. Martyn's arrival in Persia; and to accompany the whole with his own reply to all the arguments of Musselmen, and his judgment of the manner in which the controversy with them ought always to be managed. This concluding discussion of Mr. L. is in a

high degree lucid and satisfactory.

The preface, after a few general remarks, relative to the design of the whole work, is entirely employed in giving an account of the controversy in Persia, on the subject of the Christian religion, previously to the time of Mr. Martyn. "The books of this controversy," observes Mr. L., "which have come into my hands, are three. One composed in the Persian language by Hieronymo Xavier,* a Catholick missionary. Another, containing a reply to Xavier's work, by a Persian nobleman, named Ahmed Iben Zain Elábidin, written also in Persian. And the third is a rejoinder in Latin, by Philip Guadagnoli, one of the professors attached to the college de propaganda fide, in defence of Xavier's work." It appears that the treatise of Xavier, was written in the form of a dialogue, between a Padre, or Christian priest, and a Persian philosopher. The substance only is given by Mr. L.; but it certainly contains an able argument in favour of Christianity, as superior to Mohammedanism; and would have been much less vulnerable by his antagonist, if it had been left free from the peculiarities of Popery. The reply made by the Persian nobleman, Zain Elábidin, Mr. L. considers as far the ablest defence of Mohammedanism that he has seen; decidedly superior to any thing alleged by the opposers of Mr. Martyn. He replies to it himself, separately from what appears in the conclusion of this volume. Of the reply of Guadagnoli, he gives but a short and summary notice.

We have already intimated that the discussion of the subject of controversy between Mohammedans and Christians, from the pen of Mr. L. himself, is, in our judgment, the most valuable part of the whole volume. The tracts of Mr. Martyn are excellent; but they were written under many disadvantages. It is indeed wonderful, to think how much was performed by that extraordinary man, within the compass of little more than a single year: for within that space, notwithstanding interruptions from ill health, and the verbal disputes which he was obliged almost constantly to maintain with erudite or captious Mohammedans, and the writing of his three tracts in the Persian language, he translated into that language, from the originals, the book of Psalms, and the whole of the New Testament.

Perhaps some of our readers may be a little surprised, that we should take so much interest as we have already manifested, in a controversy with the disciples and followers of Mohammed. They may think that this cannot be a subject for much argument; or, at the most, for argument of much difficulty. But they who judge thus, must do so because they are not acquainted with the topicks on which the controversy hinges, and the subtleties with which a learned Musselman will defend his faith. We confess for ourselves, that we had not an adequate idea of these subtleties, nor of the address and learning of those who use them, till we had read the book before us. We really think that a Soofee Moolah, of the first order, such as the one who wrote the last reply to the tracts of Mr. Martyn, is about as slippery a disputant as a man can ever be called to handle. He has all the controversial art of a school philosopher, and all the cunning of a special pleader. What with his metaphysick, and his learning, and his Soofeeism, and his arrogance, and his prejudices, taken altogether, he seems to us the most un-

* We know not whether this man was a relative of the celebrated Francis Xavier. Both were Popish missionaries, and both Jesuits. But Francis was, we believe, never in Persia; and he died in 1552, more than fifty years before the publication of the work here mentioned by Mr. L., which was in 1609.

likely man on earth, humanly speaking, ever to become a convert to true Christianity; and we deliberately think that the conversion of Mohammedans will be later than that of either heathens or Jews. We are not to be understood as intimating that there is any real weight or solidity, in what even the most learned Musselman has to offer in favour of his religion—any thing that could prove seriously stumbling to a well informed Christian. Certainly not—To such a Christian, all that he can offer is easily seen to be utterly empty and vain. But still, it is of such a character as is not easily replied to, when the reply is to be made to the Musselman himself, and with a view to his conversion—*Hic labor, hoc opus est:* And we are well persuaded that missionaries, who are to encounter the followers of the Arabian impostor, ought to prepare for the conflict, by something like a regular training in study and discipline for the purpose; and that the friends of missions should aid them in the preparation, by all the means they may have at command. This has been our principal inducement to bring the book under review to the knowledge of our readers. We can indeed do little more than commend it to their notice. We have given a general view of its contents, but any thing like a complete analysis of this learned work, to say nothing of extended extracts, would exceed the space which we can allow to a review of any work, in our scanty pages. It ought, however, to be known that the book, if it be possessed, must be sent for to Britain. We have heard of but one copy, beside that which is before us, in the United States; and we are very sure it will never be reprinted in this country. It could not indeed be reprinted, if there were a general demand for it, without such a font of Persian types, as is not to be found among us at present—Of Arabick, Syriack, and Hebrew, we have probably enough for a reprint. But the book, which is a costly one,* ought to be in all our publick libraries, and to be easily accessible to missionaries and their patrons.

(*To be continued.*)

* The price of the volume, as marked on the cover, is £1 5*s.* sterling, in boards. It consists of 711 octavo pages, elegantly printed on letter paper, with a beautiful engraving of Mr. Martyn. It was printed at the University press, Cambridge.

Literary and Philosophical Intelligence, etc.

New Steam Boiler and Locomotive Engine.—Mr. Gurney of Argyle Street, London, has constructed a steam boiler of almost incredible lightness, power, and strength. The apparatus is founded on true philosophical principles, and perfected by an evident intimacy with the laws and properties of heat, and we perceive that some important facts observed in the peculiar action of the oxy-hydrogen blowpipe, have suggested many adaptations of unequivocal value and advantage.

The boiler has been in actual use for some time to prove its advantages practically, and is now working an engine in the manufactory lately occupied by Mr. Perkins, in the Regent's park; it weighs only 230 pounds, and generates sufficient steam to work an eight horse engine—it may be observed here, that a boiler made on the common principle, to equal the same power, must weigh at least from four to five tons; the saving also in the expense of manufacture and fuel appears to be considerable. This boiler was invented for the express purpose of propelling carriages on common roads, but promises to be as economically applicable to steam engines generally, as it is to the purpose for which it was expressly constructed. It is well known to our scientific readers, that every attempt to propel carriages on common roads by steam power has failed, in consequence of the great weight, or imperfect application of the steam engine,—it may fairly be stated, that the objection in regard to weight for locomotion, is now completely removed by this boiler—the second, also appears to have been conquered, since Mr. Gurney's carriage has been actually tried on the road, and found to travel with great

ease. The carriage will be before the public in a short time.

Sir John Sinclair strongly recommends the use of oil as a manure, having seen excellent effects resulting from it on the Continent, and in some recent experiments in Great Britain. It is applied in the proportion of two gallons of coarse whale oil to twenty bushels of ashes.

In the address of Colonel Williams, our representative to the Republic of Guatemala, upon his presentation to the President of that Republic, allusion was made to the Canal by which it is proposed to unite the Atlantic with the Pacific Ocean. We now learn that subsequent to this address, the Government has granted a charter to an American Company to cut that canal, a copy of which has been received in this country.

There was lately found in the town of Mumakating, on the summit of the Delaware and Hudson canal, near the Branch turnpike, by Mr. Horace Adams, whilst digging the canal, 9 or 10 feet below the surface of the earth, a part of the bones of a Mammoth, consisting of one of the hip bones and a number of the joints of the back. The weight of the hip bone, when first taken out was 35 pounds, although much depreciated in weight, on account of the great length of time it must have lain in the earth. It is thought from the dimensions of this bone, that the animal must have been 8 or 9 feet across the hips when living. The socket of the thigh bone is 28 inches in circumference —The length and height of this animal cannot be ascertained until more of the bones are found. The above described hip bone can be seen at the house of John C. Reynolds, innkeeper, near where it was found.

Map of New England.—A map of the six New England States, on a scale of eight miles to an inch, including the boundary lines of all the counties and towns, the principal streams, roads, bridges, churches, villages, and various other objects, has been announced as nearly ready for publication.

Norfolk, August 17.

New Steam Engine.—It affords us much pleasure to notice briefly an ingenious invention by a townsman of ours, Mr. Matthew Cluff, which dispensing with all complicated apparatus, and even that of ordinary pistons and valves, at once applies this valuable agent to the purpose of impelling a wheel of any diameter with an equable motion, capable of being applied to any species of machinery. We yesterday saw the model (upon a small scale) in operation, and were struck alike with the simplicity of the machine and the ease and regularity of its movement. A very correct idea of it may be formed by supposing one end of a plain tube, of any dimensions required, to be inserted into a boiler, round which a fire is made, and the other end entering near the bottom, a reservoir of water heated by the steam continually passing into it through the tube. In the reservoir a wheel with buckets, similar to that of an overshot mill, revolves on a common axis, deriving its motion, (which is rapid and of a power susceptible of any augmentation desired) from the steam which in its ascent from the bottom of the reservoir where the tube enters, continually fills the buckets and gives the wheel the necessary impetus.

We understand that Mr. Cluff intends to apply for a patent for his invention, and will probably test its value by erecting a machine without delay.

A silver mine has been discovered in Adams county, in the state of Pennsylvania, and an attempt is making to form a company to work it. The ore is said to be of considerable richness.

Two shocks of an earthquake have recently been felt at Richmond, Va. The first about nine o'clock on a Wednesday evening, and the other about noon, the day following.

A volume by the Rev. Dr. Alexander, Professor in the Theological Seminary at Princeton, on the canon of the Sacred Scriptures, will, we are authorized to say, proceed from the press of Mr. Borrenstein, in that village, in the course of the present month.

A very neat edition of Blanco White's "Practical and Internal Evidences against Catholicism," has just been republished, price one dollar, at Georgetown, District of Columbia, by James C. Dunn.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from p.* 381.)

The committee appointed by a former Assembly on the subject involved in the appeal of Donald M'Crimmon, did not report.

Resolved, That this committee be discharged, and that this subject be committed to Dr. Neill, Dr. Herron, Mr. Fisher,

Dr. Chester, and Dr. Axtell, with instructions that they report during the sessions of the present Assembly.

The business of the Western Theological Seminary was made the order of the day for Tuesday morning next.

The receiving of the report of the Board of Directors of the Theological Seminary at Princeton, was made the order of the day for Tuesday afternoon.

Mr. Armstrong had leave of absence until Monday morning.

The Presbyteries were called upon to report on the alteration proposed by the last Assembly, to be made in the 2d section of the 12th chapter of the Form of Government. These reports were received and committed to Dr. Ely to report the result.

The permanent clerk informed the Assembly, that there had been put into his hands an appeal from a decision of the Presbytery of Bath, by Mr. Charles Yale; two appeals from the Synod of New Jersey by the Rev. Josiah B. Andrews; and an appeal from the Synod of New York, by Mr. Pope Bushnell. The above appeals were referred to the judicial committee.

Resolved, That the Act of the Assembly of 1820, in relation to the appointment of a printer and agent of the Assembly, be rescinded, and that the management of printing for the Assembly, and distributing its minutes, be referred to the Stated Clerk.

Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 20, 9 o'clock, A. M. The Assembly met, and was constituted with prayer. The minutes of the last session were read.

Rev. William Moderwell, of the Presbytery of Hopewell, Rev. James Sabine of the Presbytery of Londonderry, and Rev. Ashbel G. Fairchild, of the Presbytery of Redstone, appeared in the Assembly, and their commissions being read, took their seats as members.

The committee of overtures reported, that they had overtured an application from the Synod of the Western Reserve for permission to conduct their own missionary operations. The Assembly took up this overture, and resolved that the request of the Synod be and it hereby is granted; and said Synod is directed to report its missionary labours annually to the Board of Missions.

The Assembly proceeded agreeably to the order of the day, to receive the Synodical and Presbyterial Reports, which were handed to the committee appointed on this business.

Resolved, That it be the order of the day for Wednesday morning next, to receive the Reports of the committees on the Synodical Records.

Dr. Blythe, Dr. Laurie, and Dr. Janeway, were appointed a committee on the subject of the American Colonization Society.

A nomination was made of persons to be chosen delegates to the several ecclesiastical bodies connected with the Assembly.

Mr. Lord had leave of absence from the remaining sessions of the Assembly. Mr. Maxwell was appointed in his place on the judicial committee.

Dr. Ely, to whom was referred the reports of Presbyteries on the alteration in the Constitution of chap. 12, sect. 2, proposed by the last Assembly, reported, that written reports prove 48 Presbyteries, and oral reports 9 Presbyteries, to have consented to said amendment; making 57 that are in favour of its adoption. Seven Presbyteries have decided against the amendment, and 21 have made no reports on the subject. Whence it appears that said amendment is adopted by a constitutional majority of the Presbyteries under the care of this Assembly.

This report was adopted, and it is hereby declared that chap. 12, sect. 2, of the Form of Government, is constitutionally amended, so as to read as follows, viz.

The General Assembly shall consist of an equal delegation of bishops and elders, from each Presbytery, in the following proportion, viz. Each Presbytery consisting of not more than twelve ministers, shall send one minister and one elder; each Presbytery consisting of more than twelve ministers, and not more than twenty-four, shall send two ministers and two elders; and in the like proportion for every twelve ministers in any Presbytery. And these delegates so appointed, shall be styled Commissioners to the General Assembly.

The Committee of overtures reported an overture, No. 2, which was referred to the Board of Missions.

The committee appointed to make arrangements for the prayer meeting on Wednesday evening, made a report, which was accepted and adopted.

The Stated Clerk reported, that he had collected in bundles, as complete sets of the minutes of the General Assembly as it is possible now to obtain; and has connected with each set a bound copy of the Digest, which he proposes, with the leave of the Assembly, to sell to any of the ministers and elders of the Presbyterian Church for the sum of one dollar, which shall be paid into the missionary fund of the Assembly.

Whereupon it was resolved, That the Assembly approve of the conduct of the Stated Clerk, and grant him the leave desired.

Adjourned till 9 o'clock on Monday morning. Concluded with prayer.

May 22, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Dr. George Pomeroy, a ruling elder from the Presbytery of Otsego, and Mr. Moody Hall, a ruling elder from the Presbytery of Union, appeared in the Assembly, and their commissions being read, took their seats as members.

It being the order of the day, an election was held for delegates to attend the several ecclesiastical bodies connected with the Assembly. The ballots were taken and committed to Mr. Judd, Mr. Miles, and Mr. Coe, to count them, and report the result to the Assembly.

The judicial committee made a report in the case of Mr. Pope Bushnell, which was laid on the table.

Mr. J. W. Cuningham and Mr. Callender had leave of absence after to-morrow morning.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion; and having made considerable progress in this business, the Assembly adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

The Assembly resumed and finished receiving reports on the state of religion.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 23, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Buchanan resigned his seat to Mr. Amos Slaymaker, the principal mentioned in their commission.

Mr. Green obtained leave to resign his seat to Mr. Joseph Burbeck, the alternate mentioned in their commission.

Resolved, That the Board of Missions be requested to present the thanks of the Assembly to the Rev. Joseph M'Elroy, for his missionary sermon delivered last evening, by the appointment of the Board.

The committee appointed to count the votes for delegates to the several ecclesiastical bodies connected with the Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. James Blythe, D. D. the Rev. Henry Reid, and the Rev. Samuel Fisher, to attend the next meeting of the General Association of Connecticut:

The Rev. James Blythe, D. D. and the Rev. Henry Reid, to attend the next meeting of the General Association of Massachusetts, and the Rev. Samuel Fisher, alternate to either of them who may fail:

The Rev. John Johnson, to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; the Rev. Wm. R. Dewitt, his alternate:

The Rev. Thomas M'Auley, D. D. and Mr. Eleazer Lord, ruling elder, to attend the next meeting of the General Synod of the Reformed Dutch Church; and the Rev. Stephen N. Rowan, D. D. and Mr. Benjamin Strong, ruling elder, their alternates:

The Rev. William Neill, D. D. and the Rev. James P. Wilson, D. D. to attend the next meeting of the German Reformed Synod, and the Rev. Reuben Post, alternate to either of them who may fail:

And the Rev. Ashbel Green, D. D. and the Rev. Stephen N. Rowan, D. D. to attend the next meeting of the Synod of the Reformed Presbyterian Church, and the Rev. George C. Potts, and the Rev. Nathan S. S. Beman, their alternates.

Agreeably to the order of the day, the business of the Western Theological Seminary was taken up. A report from the Board and their minutes were read. The report of the Board recommended, by a vote of eight to five, that Alleghany Town, opposite the city of Pittsburgh, should be the site of the Western Theological Seminary.

The following motion was then made and seconded:—Resolved, That the Western Theological Seminary be and it hereby is located at Alleghany Town.

This motion was discussed at considerable length.

A letter was received and read from the Female Tract Society of Philadelphia, presenting to the Assembly 4000 religious tracts, to be given to the missionaries of the Assembly, for distribution in destitute parts of the country.

Resolved, That the thanks of the Assembly be presented to the Philadelphia Female Tract Society for their generous donation; and that the Tracts be entrusted to the Stated Clerk, for distribution among the missionaries, agreeably to the intention of the donors.

Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Absalom Peters, from the Presbytery of Troy, and Dr. Wyllis F. Clarke, a ruling elder from the Presbytery of Bath, appeared in the Assembly, and their commissions being read, took their seats as members.

Dr. Chester had leave of absence from the remaining sessions of the Assembly, after this afternoon.

Agreeably to the order of the day, the Board of Directors of the Theological Seminary at Princeton, made their annual report, which was read, and committed to

Mr. M'Elroy, Mr. Hoge, Mr. Junkin, Mr. M'Intosh, and Mr. Curry.

The Assembly resumed the consideration of the motion relative to the site of the Western Theological Seminary. The subject was again discussed at considerable length.

A nomination was made to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 24, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Dr. Rowan obtained leave to resign his seat to Rev. Robert M'Cartee, the alternate mentioned in their commission. Mr. Joseph C. Hornblower, a ruling elder from the Presbytery of Newark, appeared in the Assembly, and his commission being read, took his seat as a member.

Mr. Bascom had leave of absence from the remaining sessions of the Assembly.

The committee appointed to prepare a narrative on the state of religion, presented their draft, which was read, and returned to them, that they might make such amendments in their statement of facts as members of the Assembly may suggest; and read the narrative at the prayer meeting this evening.

Mr. M'Cartee was appointed on the judicial committee in the room of Dr. Rowan.

The Assembly resumed the consideration of the motion relative to the site of the Western Theological Seminary. After considerable discussion, a motion was made and carried, to postpone the motion to fix the site of the Western Theological Seminary at Alleghany Town, in order to take up the following, viz.

Resolved, That the Western Theological Seminary shall be located either in Alleghany Town, in the vicinity of Pittsburgh, or at Walnut Hills, in the vicinity of Cincinnati, as the General Assembly of 1827 shall decide.

A communication was received from the Presbytery of Hanover, relative to the Theological Seminary under their care, which was committed to Dr. Alexander, Dr. Laurie, Dr. Janeway, Mr. Sabine, and Mr. Gildersleeve.

Adjourned to meet this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Agreeably to the order of the day, the Assembly received the ballots for persons to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton, which were committed to Mr. Curry, Mr. Barton, and Mr. Fairchild, that they might canvass them and report the result to the Assembly.

The motion under consideration relative to the location of the Western Seminary was again considered, amended, and adopted in the following words, viz.

Resolved, That the Western Theological Seminary shall be located either in Alleghany Town, in the vicinity of Pittsburgh, or at Walnut Hills, in the vicinity of Cincinnati, or at Charleston, Indiana, as the General Assembly of 1827 shall decide.

A reference from the Presbytery of Philadelphia on the propriety of their ordaining to the work of the gospel ministry, a licentiate under their care, who now holds the office of a chaplain in the navy of the United States, was considered: whereupon the Assembly resolved,

That this judicature of the Presbyterian Church feels a deep and lively interest in the spiritual welfare of the mariners of this country; and especially of those who are engaged in the naval service of our union; and that the Assembly therefore will rejoice, if any Presbytery under its care has the opportunity of ordaining any well qualified persons, men of piety and learning, with a view to their rendering permanent ministerial services to large congregations of our fellow citizens who dwell in ships of war.

The committees appointed on the Records of the Synods of Ohio, Virginia, Albany, Pittsburgh, Genessee, Philadelphia, New Jersey, New York, Tennessee, Kentucky, and the Western Reserve, reported respectively, and the Records were approved.

The committees on the records of the Synods of Geneva, North Carolina, and South Carolina, and Georgia, reported respectively, that the Records of these Synods had not been put into their hands. Satisfactory reasons were assigned for the absence of these records, and the committees on them were discharged.

The Trustees of the Theological Seminary at Princeton, made a report agreeably to charter, which was accepted, and committed to the committee on the report of the Board of Directors. Mr. Hammil, of Norristown, obtained leave to resign his seat to Mr. Jacob Mitchell, the alternate mentioned in their commission.

Mr. Semple, Rev. James Kemper, and Mr. Caleb Kemper, obtained leave of absence from the remaining sessions of the Assembly.

Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 25, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. James Warren, a ruling elder from the Presbytery of Newark, appeared in

the Assembly, and his commission being read, took his seat as a member.

The prayer meeting was attended last evening agreeably to appointment.

Mr. Burtt obtained leave to resign his seat to the Rev. Ashbel Green, D. D. the alternate mentioned in their commission.

Mr. Leake obtained leave to resign his seat to the Rev. John F. Clark, the alternate mentioned in their commission.

Mr. Mollison obtained leave to resign his seat to Mr. David M'Kean, the alternate mentioned in their commission.

Dr. Martin obtained leave to resign his seat to the Rev. James Magraw, the alternate mentioned in their commission.

Mr. Woodbridge obtained leave of absence from the remaining sessions of the Assembly.

The Board of Missions reported, and their report was committed to Mr. Clinton, Mr. Merrill, and Mr. Miller.

The committee of Overtures reported several items of business, marked Nos. 3, 4, 5, 6, 7, 8, 9, and 10, which were put on the docket.

The committee appointed to count the ballots for Directors of the Theological Seminary, made a report, from which it appeared that the following ministers and elders were elected for three years, viz.

Ministers.—Rev. Samuel Blatchford, D. D., David Comfort, John Johnston, William W. Philips, Joseph Caldwell, D. D., Francis Herron, D. D., William Nevins.

Elders.—Alexander Henry, Robert G. Johnson, George C. Barber.

Overture No. 8, was taken up. This Overture is as follows, viz.

The accompanying basis of a union between the United Foreign Missionary Society, and the American Board of Commissioners for Foreign Missions, having been unanimously agreed upon by the managers of these Societies respectively;—the same having received the cordial approbation of the United Foreign Missionary Society, at its late annual meeting; and the Rev. Dr. M'Auley, Rev. Messrs. M'Elroy, M'Cartee, and Mason, together with Joseph Nourse, and Zechariah Lewis, Esq. being appointed a committee to present the articles of union, already referred to, to the General Assembly, and endeavour to obtain their consent to the same;—said committee beg leave to discharge the duty thus imposed upon them.

The above overture was read and committed to Dr. Richards, Dr. Axtell, Mr. Peters, Mr. Reid, and Mr. Jennings, with instructions to report to-morrow morning.

Overture No. 10, was taken up, viz. A reference from the Presbytery of Philadelphia, relative to the ordination of Mr. John Chambers by the Association of the Western District of New Haven county, Connecticut. The papers on this business were read: after which the subject was discussed at considerable length.

Mr. White obtained leave to resign his seat to the Rev. Amzi Babbit, the alternate mentioned in their commission.

Adjourned to meet this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Resolved, That the Rev. Samuel T. Mills, of Moscow, New York; the Rev. Henry Axtell, D. D. of Geneva, New York; the Rev. John Chester, D. D. of Albany, New York; the Rev. Thomas M'Auley, D. D. of the city of New York; the Rev. Samuel Miller, D. D. of Princeton, New Jersey; the Rev. Ashbel Green, D. D. of the city of Philadelphia; the Rev. Francis Herron, D. D. of Pittsburgh, Penn; the Rev. James Culbertson, of Zanesville, Ohio; the Rev. Joseph Badger, of Gustavus, Ohio, the Rev. John H. Rice, D. D. of Hampden Sydney, Virginia; the Rev. John Breckinridge, of Lexington, Kentucky; the Rev. Alexander M'Ewen, of Abingdon, Virginia; the Rev. John Witherspoon, of Hillsborough, North Carolina; and the Rev. Benjamin M. Palmer, D. D. of Charleston, South Carolina, be and they hereby are appointed a standing committee, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian Church to officiate in the bounds of any of the Associations maintaining intercourse with this Assembly.

Mr. Kirkpatrick had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed the consideration of the reference from the Presbytery of Philadelphia, relative to the ordination of Mr. John Chambers, by the Association of the Western District of New Haven county, Connecticut. After considerable discussion the Assembly adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 26, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Poor and Mr. Brown had leave of absence from the remaining sessions of the Assembly.

The committee to which was referred the Synodical and Presbyterial reports, made the following report, which was accepted and adopted, viz.

It appears that there are under the care of the General Assembly, 14 Synods comprising 85 Presbyteries; and that 68 Presbyteries have sent up to this Assembly reports more or less complete. Those

Presbyteries which have sent up reports, have given the number and names of ministers, congregations, and licentiates, and the number of candidates. They also report the number and names of those ministers who are settled pastors; and of those who are stated supplies or without charges. They report also the number of congregations supplied, and the number vacant; and of the vacancies, those which are able to support pastors. They report also the number of communicants, and of baptisms. Eighteen Presbyteries have reported collections for the Presbyterial fund, leaving 67 Presbyteries which have not reported—41 Presbyteries have reported for the Education fund, leaving 44 Presbyteries which have not reported; 47 Presbyteries have reported for the Missionary fund, leaving 38 which have not reported: and 55 Presbyteries for the Commissioners' fund, leaving 30 which have not reported. 14 Presbyteries have reported collections for one or other of the Theological Seminaries, leaving 71 which have not reported.

The whole number of ministers reported by the above named 68 Presbyteries, is 985; of licentiates, 152; of candidates, 176; of congregations, 1524. Of the ministers, 635 are settled pastors, and 350 are stated supplies or without charge; and of the congregations, 944 are supplied, and 549 vacant. The number of communicants added last year in 720 congregations, is 9557; and the whole number of communicants in 931 congregations, is 99,674. The number of adult baptisms in 457 congregations, is 1983; and of infant baptisms, in 751 congregations, is 9397. Seventeen Presbyteries have made no reports on any subject to the present Assembly; but from the last reports received from 15 of these delinquent Presbyteries, it appears that they contained 150 ministers, and had under their care, 32 licentiates, 25 candidates, 251 congregations, and 9995 communicants. So that the whole number of ministers now ascertained to belong to the Presbyterian church in the United States, is 1135; the whole number of congregations returned, is 1775; of communicants, 109,667; of licentiates, 184; and of candidates for the gospel ministry, 201.

It is much to be regretted, that in more than 700 of our churches we are still unable to ascertain even the number of communicants; and that all the Presbyterial reports are more or less imperfect. It is therefore recommended, that all the churches be directed by this Assembly to be careful to make their annual returns to their respective Presbyteries; and that the Presbyteries transmit to the Assembly their reports, in the precise forms published in the minutes of the last year.

The resolution of the last Assembly, requiring the Presbyteries to append to the commissions of their Commissioners, the distance that each will have to travel in coming to the General Assembly, was repealed.

The Committee to whom was referred the communication from the Presbytery of Hanover, respecting the Theological Seminary under their care, reported in part, that they have had under consideration the first inquiry contained in said communication, viz. Whether the General Assembly is willing to receive in trust, the permanent funds of the Institution, and manage them for its benefit; and recommend to the General Assembly the following resolution for adoption.

Resolved, That said inquiry be referred to the Trustees of the General Assembly to report thereon.

This resolution was adopted; and the inquiry of the Presbytery of Hanover was accordingly referred to the Trustees of the General Assembly.

The committee appointed on a communication from a committee of the managers of the United Foreign Missionary Society, made a report which was put on the docket.

The judicial committee reported an appeal by Pope Bushnell, an appeal by Harvey Chapin, two appeals by Joshia B. Andrews, and an appeal by Charles Yale, with papers of directions in each, to be used by the Assembly, in hearing these appeals.

The several appeals reported by the judicial committee, were put on the docket.

The narrative of the state of religion was taken up, and being read by paragraphs, and amended, was adopted.

Resolved, That it be committed to the Stated Clerk, and that he have 1000 copies printed, and distributed among the members of the Assembly. Adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Zechariah Lewis, a ruling elder from the Presbytery of New York, appeared in the Assembly, and his commission being read, took his seat as a member.

Mr. Gilbert resigned his seat to the Rev. Ebenezer Dickey, D. D. the principal mentioned in their commission.

Mr. John Belville the alternate of Mr. Kirkpatrick, who yesterday obtained leave of absence, appeared in the Assembly, and took his seat as a member.

The committee to whom was referred the report of the Board of Missions, recommend that the proceedings of the Board of Missions should be approved;

and that the Trustees of the General Assembly should be instructed to issue warrants to pay the several sums due to the missionaries.

This report was adopted, and the Trustees were directed to issue warrants accordingly.

An extract from the minutes of the Board of Directors of the Theological Seminary at Princeton, was laid before the Assembly, recommending that the Plan, Article VI. Sect. 4, should be amended, so as to read as follows, viz.

"Every student shall be obliged to write on such Theological and other subjects, as may be prescribed to him by the Professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month; in the second year, once in three weeks; in the third year, once in two weeks. Each student shall also commit to memory, a piece of his own composition, and pronounce it in public, before the professors and students, as frequently as in the judgment of the professors this exercise can properly be performed, when a due regard is had to the number who must engage in it, and to the other duties of the Seminary."

On motion, it was resolved unanimously, That the above recommendation of the Board of Directors be adopted: and the plan of the Seminary, Art. VI. Sect. 4, is accordingly hereby amended as above stated.

The following Extract from the minutes of the Board of Directors, was also laid before the Assembly, viz.

Resolved, That it be recommended to the General Assembly to add to the salary of Professor Charles Hodge, the sum of $250 per annum, so as to make his salary $1250 per annum.

Agreeably to the above recommendation of the Board, it was resolved, that the sum of $250 per annum be added to the salary of Professor Hodge.

The Assembly resumed the consideration of the reference from the Presbytery of Philadelphia, in relation to the ordination of Mr. Chambers. After further discussion of the subject at considerable length, the following resolution was adopted, viz.

Resolved, That a committee of this Assembly, consisting of three, be appointed to attend at the meeting of the General Association of Connecticut to be convened at Stamford, in June next, to meet a similar committee of that Association, if said Association shall be pleased to appoint one; for the purpose of conferring on the grievance of which the Presbytery of Philadelphia complain; and of inquiring whether any, and if any, what further articles, or alteration of the present terms of intercourse between the Presbyterian Church in the United States, and the members of the congregational churches in Connecticut, may be expedient for the better promotion of the purity, peace, and Christian discipline of the churches connected with the two bodies; which further articles or alterations of the present terms of intercourse, if any shall be proposed by the joint committee, shall be submitted to the General Association of Connecticut, and to the General Assembly of 1827, for adoption or rejection.

Resolved, That it be the order of the day for to-morrow morning to elect by ballot the committee contemplated in the above resolution.

Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 27, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. Samuel Bayard, the principal named in the commission, appeared in the Assembly, and took the place of Mr. Poor, who yesterday obtained leave of absence.

Mr. Handy, Mr. B. Strong, Mr. Barrows, Mr. Thomas, and Mr. Fisk, had leave of absence from the remaining sessions of the Assembly.

The committee on Mileage, made a report, which was adopted. Resolved, That the Trustees of the General Assembly, be directed to issue warrants for the payment of the several Commissioners, to the amount of $1537 41, agreeably to the report of the committee.

Agreeably to the order of the day, the Assembly proceeded to receive the ballots, for the committee to attend the General Association of Connecticut, which were committed to Mr. M'Cartee, Mr. Hamilton, and Mr. Taylor, to count them and report the result.

The report of the committee on a communication from a committee of the managers of the United Foreign Missionary Society, was taken up, and after mature deliberation, it was

Resolved, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

Resolved further, That this General Assembly recommend the American Board of Commissioners for Foreign Missions to the favourable notice and Christian support of the church and people under our care.

The committee appointed to receive and count the votes for the committee to attend the next General Association of Connecticut, reported that the Rev. Samuel Miller, D. D. the Rev. John M'Dowell, D. D. and the Rev. Thomas M'Auley, D. D. were duly elected. Rev.

Archibald Alexander, D. D. was appointed first alternate, and the Rev. Ashbel Green, D. D. second alternate, to any of the members of the committee who may fail.

Mr. Peters had leave of absence from the remaining sessions of the Assembly.

Mr. Moderwell had leave of absence until Wednesday afternoon.

Adjourned till 9 o'clock on Monday morning. Concluded with prayer.

May 29, 9 o'clock, A. M. The Assembly met and was constituted with prayer. The minutes of the last session were read.

Mr. M'Learn obtained leave to resign his seat to Mr. Charles Pierce, the alternate mentioned in their commission.

Mr. Stewart and Mr. Jacob Gould had leave of absence from the remaining sessions of the Assembly.

Overture No. 3, viz. A petition concerning the formation of a Presbytery, to consist of the missionaries and churches in the Cherokee nation, was taken up, and committed to Dr. Rice, Dr. Richards, and Mr. M'Elroy.

Overture No. 4, viz. An application for the division of the Synod of Tennessee, was taken up, and committed to Mr. Reid, Mr. Alexander, and Mr. Hamilton.

Dr. Alexander obtained leave to resign his seat to Dr. Carnahan, the alternate named in their commission.

Overture No. 5, On the observance of the Sabbath, was taken up and committed to Dr. Carnahan, Dr. Axtell, and Mr. Junkin.

Mr. Colton had leave of absence from the remaining sessions of the Assembly.

The Trustees of the General Assembly, to whom was referred the report of the committee on the application of the Presbytery of Hanover, relative to the Theological Seminary under their care, made a report on the point submitted to them, and their report was put into the hands of a committee on this subject.

Overture No. 6, viz. An application for the promotion of a new Presbytery in the county of Chenango, and adjacent parts in the state of New York, was taken up, when the following resolution was adopted, viz.

Resolved, That the prayer of the petitioners be granted; and the Assembly hereby constitute the Presbytery of *Chenango*, to be composed of the Rev. Edward Andrews, and the Rev. Asa Donaldson, of the Presbytery of Otsego; the Rev. Elijah D. Wells, of the Presbytery of Cayuga; the Rev. Egbert Roosey, of the Presbytery of Columbia; and the Rev. Ambrose Eggleston of the Presbytery of Susquehanna:—and to be bounded on the north by the Presbytery of Oneida; on the east by the Presbyteries of Otsego and Columbia; on the south by the Presbytery of Susquehanna; and on the west by the Presbyteries of Cayuga and Onondaga.

The Assembly direct the Presbytery so constituted and bounded, to meet in Oxford, on Thursday the 29th day of June, at 11 o'clock, A. M. and that the Rev. Asa Donaldson, or in case of his absence, the senior minister present, open the Presbytery with a sermon, and preside until a moderator be chosen; and the Presbytery of Chenango is hereby atached to the Synod of Geneva.

Overture No. 7, viz. on the qualifications of the lay delegates who may be entitled to a seat in the General Assembly, was taken up, and committed to Dr. Richards, Dr. Axtell, Mr. Johnston, Mr. Hotchkin, Mr. M'Cartee, Mr. Bayard, Mr. Maxwell, and Mr. Hornblower.

Overture No. 9, relating to an amendment, in the form of government, Chap. XIII. Sect. 20, was taken up, and after considerable discussion, was committed to Dr. Janeway, Mr. Hodge, Mr. Jennings, Dr. Carnahan, and Mr. Adams.

Resolved, That the Trustees of the General Assembly be instructed to inquire relative to a law of the state of Pennsylvania, which imposes a tax of 2½ per cent on all bequests to any literary, moral, and religious objects, and to report to this Assembly if any, and if any, what measures ought to be pursued to remove the grievance.

The committee on Mr. M'Crimmon's appeal from a decision of the Presbytery of Fayetteville, confirming his suspension from the communion of the church, for having married his deceased wife's sister, reported, that in their opinion, no relief can be given to the said M'Crimmon without an alteration of the Confession of Faith, Chap. XXIV. Sect. 4, the last clause of which declares, that "The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own;" but inasmuch as a diversity of opinion and practice obtains on this very important subject, your committee beg leave to submit the following resolution, viz.

Resolved, That the Presbyteries be and they are hereby directed to take this matter into serious consideration, and send up in writing to the next General Assembly, an answer to the question, whether the above quoted clause of our Confession shall be erased?

The above report was adopted.

The following protest was presented to the Assembly, and ordered to be entered on the minutes, viz.

The undersigned begs leave to enter his solemn protest against the decision of the General Assembly, by which they

postponed the location of the Western Theological Seminary for another year.

1. Because the churches under the care of the Western Synods, have already too long languished for the want of such an institution under the patronage and direction of the Assembly.

2. Because in his opinion, the decision is virtually setting up the site of the contemplated institution to the highest bidder, which he believes to be contrary to the genius and spirit of Christianity, and may have the effect finally to locate the Seminary on a spot, which will neither meet the wants nor wishes of a majority of the western churches.

3. Because the decision, in his opinion, is calculated to divide the attention, distract the counsels, and cut off the hopes of those sections of the western country, which most need such an institution, inasmuch as Alleghany Town appears to him to be too far east, Charlestown too far west; and the proposals from Walnut Hills are clogged and fettered with such conditions as will effectually prevent a co-operation of the western churches in favour of that site, however desirable the spot may be in itself.

4. Because the decision as it now stands, must effectually prevent the city of Cincinnati from making any further proposals for itself, and also prevent the churches in the west, from making any offers in its favour; though, all things considered, it is believed by many to be the most eligible site for a school of the prophets in the western country.

5. Because he cannot but indulge a hope that the General Assembly will yet consider this subject, and so alter or modify their decision as to render this protest unnecessary, in which case it shall be most cheerfully withdrawn.

JOSHUA L. WILSON.

The following protest was also offered and ordered to be entered upon the minutes, viz.

The subscribers enter their *dissent* and *protest*, against the resolution by which Mr. Josiah Bissell was admitted as a member of this General Assembly for the following reasons:

1. Because he was neither an *ordained* minister, nor a *ruling elder*; and consequently he was destitute of the qualifications which the constitution of our church requires in commissioners appointed by Presbyteries, as their representatives in this body.

2. Because he was not even a *committee-man*, on which ground, some might, in existing circumstances, have been disposed to advocate his admission as a member.

3. Because he had not, either from the *Constitution*, or from the *Conventional agreement*, recorded in the Digest, pp. 297—299, the shadow of a claim to a seat in this house.

T. M'Auley, John Chester, Ezra Stiles Ely, J. J. Janeway, Elisha P. Swift, Stephen N. Rowan, Henry R. Wilson, John Anderson, Samuel Martin, J. D. Baird, Thomas E. Hughes, Thomas Barr, Robert Dilworth, William Semple, George Junkin, J. M'Elroy, Conrad Speece, Charles Cummins, James Laurie, Alexander Campbell, E. W. Gilbert, Jacob R. Castner, John Munson, A. M'Candless, Charles Hodge, James Coe, Donald M'Intosh, Francis Herron, Samuel Tait, William L. M'Calla, Thomas Alexander, George Potts, Samuel Hunter, Samuel Taylor, John Burtt, Robert Hamill, Isaac V. Brown, Obadiah Jennings, James Galbraith, S. S. Miles, William Dickey, Joshua W. Raynsford.

A committee, consisting of Mr. Reid, Mr. Armstrong, and Mr. S. B. Wilson, were appointed to answer the preceding protest.

The committee of Overtures, reported Overture No. 11, which was referred to the committee on the application for the division of the Synod of Tennessee.

The Board of Education presented their report, which was read, accepted, and ordered to be printed in the appendix to the minutes.

A nomination was made of persons to fill the vacancies in the Board of Education. The election was made the order of the day for this afternoon.

The subject of electing Directors of the Western Theological Seminary, for the present year, was committed to Mr. Jennings, Dr. Wilson, and Mr. Hamilton.

A communication was received from the American Sunday School Union, which was committed to Mr. Nott, Mr. Hoge, and Mr. Younglove.

The committee on the subject of electing Directors of the Western Theological Seminary reported, that it is inexpedient to elect a Board of Directors the present year.

Resolved, That all proposals from the western country concerning the location of the Seminary, be forwarded to the Stated Clerk, the Rev. Ezra S. Ely, D.D. of Philadelphia, that he may submit them to the next General Assembly.

Mr. Slaymaker, Dr. Richards, Mr. Miltimore, and Mr. Castner, had leave of absence from the remaining sessions of the Assembly.

Adjourned till 4 o'clock this afternoon. Concluded with prayer.

(*To be continued.*)

OBITUARY.

DIED, on 23d of June, in Salem, South Carolina, the REV. WILLIAM JAMES WILSON, pastor of Salem church, in the 29th year of his age. He had been ordained to the sacred office and installed only three months before; and with very flattering hopes of success. An affectionate people now deplore his loss, to them apparently so premature.

Endowed by his God with most excellent talents, Mr. Wilson had cultivated the same with the utmost assiduity. To a mind richly stored with useful and various knowledge, he united a correctness of morals, almost from infancy irreproachable, and a modesty and evangelical piety truly interesting. These qualifications had made a way for him to the hearts of his congregation, and respect, confidence, and love, were the awards of his merit, which it was delightful for them to tender him. To these, his grateful heart responded with warmth and ardour. At once did he attain that, which others with long and painful labour scarcely arrive at—to love, and to be beloved, by his charge—the most eligible situation of the conscientious and devout pastor. But not in his bereaved church only is he lamented; other societies, who had the happiness of hearing and knowing him, also feel the bereavement. Many of his literary friends, alumni of the State College of South Carolina especially, (where he lately shone as one of its brightest lights,) must recognise themselves sharers in the loss. But most of all, a venerable and fond father mourns a beloved and only son—a most sacred sorrow; for so true is it, "that a father always mourns without hope, as to this world."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. John Breckinridge, Lexington, Kentucky, for the Oriental and Biblical Literature Professorship - - - - - - -	$17 33
Of Rev. Robert W. James, subscriptions in the vicinity of Indiantown, S. C. on Rev. Samuel S. Davis's paper, for the Southern Professorship -	30 00
	$47 33

View of Publick Affairs.

EUROPE.

London papers of the 25th of July, and Paris papers of the 24th, are, we believe, the latest which have reached this country, at the time we write.

BRITAIN.—It is impossible to describe the distress which existed at the date of the last accounts, in several parts of England, Scotland, and Ireland, among the labouring poor; and indeed with many who till lately had not been accounted poor. Instances not a few are mentioned of individuals, and even families, who had scarcely tasted a mouthful of sustenance for two or three days—Some had actually starved to death. Such cases, however, were not numerous. Private liberality had been heavily taxed and munificently exercised, to relieve the wants of the necessitous. Yet it had never been equal to the demand; and the funds which it had supplied were, in some places nearly, and in others entirely exhausted. What was to be the issue none could certainly predict, but anticipations were of the most gloomy kind. Absolute starvation seemed to threaten a large portion of the population of the United Kingdom. The

people, nevertheless, generally bore their privations with great patience. Riots had mostly ceased, and designing incendiaries were discountenanced. It seemed to be the general expectation, that the first business of Parliament after it should convene, would be, to take some measures to relieve the general distress. The last accounts, however, state that the ministers of the crown discountenanced the idea of relief from the national treasury. It does indeed seem as if the unequal distribution of property in Britain, had brought the nation very near to a fearful crisis. For a large mass of population to be literally famishing with hunger, in view of others who are wallowing in wealth and luxury, is a state of things which cannot long continue, in a community where so much information is possessed, and where the love of liberty is so ardent, as it is in Britain. Some measures must ultimately, and we think speedily, be taken, to bring the different classes of society, in point of property and enjoyment, nearer together.

The elections for members of parliament seem in general to have resulted in favour of the ministerial party and candidates. Cobbett and Hunt had not only been disappointed, but distanced in the contest. We are not able to say whether the friends of Catholick emancipation have, on the whole, gained or lost, in members of Parliament, by the late elections. The dignified Catholick clergy have recently issued a manifesto in England, stating their religious and political creed; with a view to show that their principles are not dangerous or unfriendly to a Protestant state. The paper is ably and artfully drawn up. What effect it will have remains to be seen—Parliament had been a second time prorogued—to the 24th of August—Business of every kind, in the manufacturing and commercial world, was enervated, and in some places almost at a stand. Yet in London money was plenty—The capitalists knew not how or where to employ their funds—The harvest of grain in England, and the crop of potatoes in Ireland, happily for the poor, promised to be abundant.

FRANCE.—The last arrivals from Europe bring information that the French armed vessels, in the ports and on the coast of Spain, chase the Colombian privateers that appear there, and treat them as enemies. This doubtless is war with Colombia in fact, at the very time that the agents of France are endeavouring to obtain commercial favours from that republick. The truth is that France is sadly embarrassed by her connexion with Spain. She must support Spain, or receive no compensation for her late military operations there; and she cannot support Spain without losing all the advantages of commercial intercourse with her late colonies on the American Continent.

An entire calm seems at present to prevail in the interior of France. Except the above, we notice nothing in this kingdom, during the past month, of general interest —The French chambers were adjourned on the 6th of July, amidst cries of *vive le Roy*—Trade and manufactures are in a depressed state, but not accompanied with extreme suffering among the poor, as in Britain.

SPAIN.—We learn that the king of Spain has manifested the most marked displeasure, on receiving the intelligence of the course about to be pursued by the emperor Don Pedro, with respect to Portugal. He acted like himself, that is, very childishly, on the occasion; called all the foreign ambassadors about him, and uttered his complaints to them; and kept his palace in confusion for a whole day. His great fear is, that the *liberal* party, still existing in Spain, may give him new trouble, if the projects of Don Pedro, in regard to the neighbouring kingdom, should be realized. It is said that his cabinet has addressed notes to the ministers of France, Austria and Russia, to induce their respective governments to prevent, by all possible means, the carrying into effect of the Constitution granted to Portugal. How they will "wrap it up" time will disclose.

It also appears that the Algerine cruisers have recently been ravaging the coast of Spain, and that the Spanish monarch has purchased a peace of the Dey of Algiers, at the price of six millions of reals—The declension of commerce at Cadiz is said to have banished a fourth part of the population, and to have reduced the remainder to a state of wretchedness. Insurrection, and the fear of insurrection, in various places, requires constantly the marching and countermarching of troops, to keep the people in awe. In Madrid itself, order is sustained only by military force.

PORTUGAL.—Arrangements seem to be quietly going forward in this kingdom—the alarm of Spain notwithstanding—to carry into effect the new constitution granted by the emperor Don Pedro. He has published a general amnesty to all criminals in Portugal.

ROME.—It is said that the massacre at Missolonghi, has made so deep an impression on the Roman Pontiff, that he has it in contemplation to address a letter, in favour of the Greeks, to all the Christian potentates. But why, we ask, this circuitous way to

effect his object? He has had a direct influence with the Grand Senior, to obtain a Firman to suppress the distribution of the sacred scriptures, in every part of the Ottoman empire; and will not the same good friend, again listen to him, when he pleads for the poor Greeks? But most seriously, if the Pope is really animated with a desire to serve the Greeks, we give him credit for his humanity; and only wish that he had, *pro hac vice*, the influence with Christian princes which his predecessors once had. But he has it not; and those princes will give all his entreaties to the wind, unless they perceive that they can promote some of their own selfish views, by complying with them.

The most vigorous measures have been taken at Rome, for the entire suppression, and prevention hereafter, of all secret societies, in all the states of the church. To favour them in any way, is declared to be high treason, and punishable by death. The bishop appointed by the Pope for Louisiana, has resigned his appointment.

GREECE.—The capture of Missolonghi seems to have had the most disheartening effect on the whole of Greece. The Turkish forces march in all directions, with very little opposition, or even annoyance—Ibrahim Pacha, on his way from Patras to Trippolitza, dispersed, without a conflict, the small Greek bands which lay in his route, took several small fortresses, without resistance, and on his near approach to Trippolitza, the 3000 troops which had been embodied there under Colcotroni, were reduced by desertion to 500; and these, with their commander, took to flight. Measures were taken for the reduction of Athens—From what quarter deliverance is to arise for Greece, we know not; and yet we do not resign our hope that it will appear.

TURKEY.—The present Grand Senior, who with the cruelty of an infernal seems to unite much courage and general talent, has made an attempt, which promises to be successful, entirely to annihilate, throughout his whole dominions, the military corps of Janisaries—heretofore the strong arm, and chief reliance of the Ottoman power. It appears the state of things had come to that pass, that the Sultan must either destroy the Janisaries, or that they would dethrone and decapitate him; as their order have heretofore been wont to do, when a Sultan incurred their displeasure. In these circumstances, the present Sultan, by wily management, concealed from them his purpose, till he had made sure of the support of the other troops, Asiatick and Egyptian; and then made a daring attack on the quarters of the Janisaries in Constantinople, routed them completely, and spared none till he had obtained a complete victory. He has since abolished the whole order, and sought by every art he can invent, to extinguish it utterly, by rendering it dangerous and disgraceful to show a Janisary the least favour or affection. There are, however, yet remaining in Turkey, a number of Janisary corps and stations, not reduced; and a reaction may possibly take place. If not, it is not easy to say, what will be the consequence of this change in the Turkish system. It will probably be followed by important consequences of some kind.

RUSSIA.—It is said in the Paris papers, that accounts had been received there from St. Petersburgh, of the date of July 4th, stating that the sentence of the conspirators had been pronounced, and that only seven were condemned to death. Other accounts say, that the Emperor Nicholas is opposed to inflicting this sentence on any of the guilty. We believe the truth is, that there is great and extensive uneasiness in the emperor's dominions, and that he wishes to take that course which will cause the least excitement, but is really at a loss how to act. It is said that when he caused it to be made known to the troops in his capital, that he had satisfactorily adjusted all his difficulties with the Porte, the officers received the information with sullen silence. They no doubt wished for a war, and are disobliged that their wishes have been disappointed.

SWEDEN.—It appears that there has been a failure of the harvest in Sweden, and that a consequent scarcity is fully expected. Great damage has also been sustained by fires raging in the forests, in almost all the provinces of this kingdom.

ASIA.

We believe the Burmese war is terminated. A British paper says—"The following article was taken from the Madras Courier extra, of March 29th, 1826—

"The treaty of peace ratified by the king, and accompanied by the first instalment, twenty-five lacks, of the pecuniary part of the price of it, was delivered to our commissioners, by a deputation of ministers sent from the Golden Court to our head quarters at Yeandaboo, forty-two miles from Ava, on the 24th of February—when royal salutes were fired by our forces, and tokens of friendship exchanged between the two parties, on the occasion."

We have heard nothing very recently of the missionaries; but our understanding is, that they are safe; and that by acting as mediators and interpreters for the Burmese, they have obtained their good will, and thus have brightened their prospects of success in disseminating the gospel among them.

AFRICA.

The British, it appears, are prosecuting their exploring expeditions into the heart of Africa, with great zeal and perseverance; and if the articles which appear in the publick papers may be relied on, the prospect of complete success is better now than at any former period. Morocco is suffering dreadfully by famine and disease.

We learn with pleasure from the African Repository for August, printed at Washington city, that "the governor of Sierra Leone has laid a blockade on the line of coast reaching from that colony to Cape Mount inclusive;" and that "Captains Chase and Cottrell have either captured, or 'payed' away every Guineaman, known to be on any part of the coast, between Cape Palmas and Sierra Leone." Our own colony at Liberia, has also interdicted the slave trade, "on the whole line of coast between Cape Mount and Trade Town, both inclusive." In all this we cordially rejoice; but yet it is a fact which ought not to be concealed, that the slave trade is still carried on, to a most shocking extent--Probably there is little diminution in the number of slaves now carried from the African coast, and that of any former period—The parties to this infamous traffick are chiefly French, Spaniards and Portuguese.

AMERICA.

PANAMA.—The Congress at Panama has at length been opened. The discourse delivered on the occasion by Senor *Vidaurre* has been brought to this country; and it is said to be in the hands of a translator for the purpose of publication—It is probably a paper in which many will take a deep interest.

BRAZIL AND BUENOS AYRES.—We have recently heard nothing which we deem worth reporting, of the war which still exists between these states; unless it be that Admiral Brown is closely blockaded by the Brazilian squadron.

COLOMBIA.—The executive department of the government of Colombia have published a manifesto, relative to the insurrection in Venezuela, of the date of the 12th of July last. The government vindicates itself against all the charges brought against it by General Paez, and calls upon the nation to defend and sustain the sacred code of her liberties. It appears by the last accounts that the cause of Paez is far less popular than we had supposed it to be. It seems that the country in general is not with him, but against him. He will therefore probably be subdued: but as he commands a considerable army of disciplined troops, who appear to be attached to him, much blood will, we fear, be shed in the conflict, unless it shall be prevented by the arrival of Bolivar.

On the 18th of June last, a most terrifick earthquake took place at Bogota. Some houses were entirely thrown down, and very many greatly injured. The terror occasioned by the shock was extreme, and yet it is stated that only three lives were lost.

GUATEMALA.—It appears that about a year ago the Government of the Republick of Central America, called for proposals for effecting a navigable communication between the Atlantick and Pacifick Oceans, through Nicaragua, one of the States of Central America; and that several companies have been formed for the purpose in Europe, as well as one, if not more, in the United States. Official information has lately been transmitted to President Adams, that the contract for this noble and interesting undertaking, has been given to the company in New York, of which A. H. Palmer, Esq. is a leading member. The route of the contemplated canal is by the river St. John into the Lake of Nicaragua, and from the western extremity of that lake, about seventeen miles, to the Pacifick. The company is to have the right of toll, and certain other exclusive privileges, supposed to be of great value. A plan of this kind has been long in contemplation; and if it shall be successfully executed, it will produce wonderful changes in the commercial world—A voyage from our country to the Gallipagos, or even to the Otaheitan or Sandwich Islands, will be about as easy as to Britain, France, or Spain.

UNITED STATES.—At the commencement of the present season, the prospects of our country, in regard to the fruits of the earth, seemed to be gloomy; but it is drawing to a close in a manner which demands our warmest gratitude to the Giver of all good, for the happy change which has taken place. The abundant, and even superabundant rains, which have fallen, and the warmth with which they have been accompanied, have produced an unusual plenty of almost every vegetable production, and of the best qualities. Losses, indeed, to a considerable amount, have been sustained, as the effects of torrents. But the general benefit is great and unexpected. Nor, as yet, has that scourge of our country, the yellow fever, appeared in any part of our land. Health, as well as plenty, generally prevails. "O that man would praise the Lord for his goodness, and for his wonderful works to the children of men."